July 1984

PATHWAY TO GOD

आत्मा या अरे द्रष्टव्यः।

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ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(*A Quarterly Journal of Spiritual Life*)

" One God, One World, One Humanity "

Editor :- Prof. D. G. Deshpande

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PATHWAY TO GOD

(*A quarterly Journal of Spiritual Life*)

मुदा करात्तमोदकं सदा विमुक्तिसाधकं
कलाधरावतंसकं विलासिलोकरक्षकम् ।
अनायकैकनायकं विनाशितेभदैत्यकं
नताशुभाशुनाशकं नमामि तं विनायकम् ॥

श्रीगणेशपञ्चरत्नस्तोत्रम्

I salute Lord Vinayaka,
Who is holding *modakam* in His hand,
Who is always ready to relieve His devotees
from the agonis of *sansar*,
Who is adorned with the moon on *His* head,
Who protects His devotees immersed in *bhakti*,
Who is a refuge for those who are forlorn,
Who destroyed the demon Sindhur, who
harassed the people, and
Who destroyes the ills of His devotees

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EDITORIAL

ब्रह्मसत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोयं नित्यानित्यवस्तुविवेकः समुदाहृतः ।

Vivekchudamani.

The firm belief of the mind that Bramha is only real and semblance of the universe is unreal is called “ नित्यानित्यवस्तुविवेक ”

The above stanza is from the famous epic विवेकचूडामणि of Shankaracharya. On the 6th May 1984-the birth anniversary (जयंती) of Shankaracharya was celebrated at many places including Sringerimath.

According to history Acharya was the incarnation of Lord Sankara and therefore he was named Sankara. Sivaguru and Aryamba parents of Acharya performed severe penance of Shankara Shankara appeared in Shivaguru's dream and asked him to ask for a boon (वरं ब्रूहि).Shivaguru said ‘give me a son (पुत्रं देहि) give me a virtuous son.” Bhagwan said “ it will happen like that (तथास्तु) “

In course of time a son was born and was named Shankara, as he was born with the blessings of Lord Shankara.

Adi Sankaracharya, the great Hindu philosopher and religious leader was born in 509 B. C and attained samadhi in 477 B. C. (There is a controversy about the exact period during which Shankaracharya lived According to some scholars the philosopher lived between 788 A. D. and 820 A. D.)

The short life of Acharya is full of miracles and extraordinary achievements and therefore there cannot be any doubt that Acharya was the incarnation of Lord Shankara

It is said that Acharya learnt to read and write when he had not completed his third year.

Acharya completed his education of languages, Sanskrit, history, general knowledge etc. before completing his fifth year.

Acharya completed his education of *Vedas* and various *shastras* before completing his eighth year. Acharya composed his first hymn ' आनन्दलहरी ' or ' सौंदर्यलहरी ' when he was only three year old. The hymn is composed in praise of Godess Parvati and consists of twenty stanzas.

Acharya composed कनकधारास्तोत्र when he went begging to a Brahmin's house, when he had not completed his eighth year, This hymn is composd in praise of Goddess Laxmi. It is said Goddess Laxmi actually appeared before Acharya and fulfilled his desire by giving ample wealth to the poor Brahmin to whom Acharya had gone asking for alms.

At appropriate time Aryamba began to think about the marriage of Shankara. She wanted to see her son enter into गृहस्थाश्रम and be happy. But Shankara gradually impressed upon her mind his intention to spend his life in the service of the people. He impressed upon her mind that every thing around us is unreal and ब्रह्म only is real He impressed upon her mind the अद्वैत philosophy and told her that the goal of life is to achieve unity with God with single minded devotion (भक्ति).

Shankara ultimately succeeded in getting the permission of his mother for entering into संन्यासाश्रम, promising her to be near her when she so desired.

Acharya spent his whole life in moving through the length and breadth of our country establishing Maths and temples for propagation and protection of Hindu religion.

The life of this great Acharya is unique and deserves to be studied by everybody.

Acharya never thought of his well being or happiness of his mother. His concern was about the people around him and the religion in which he was born. He revived Hindu religion and saved it from the onslaught of Jainism and Buddhism.

श्रुतिस्मृति पुराणानाम् आलयं करुणालयम् ।
नमामि भगवत्पाद शंकर लोक शङ्करम् ॥

I salute Bhagavatpad Shrimat Shankaracharya, who is kind, who is devoted to the cause of the service of the people who is well versed in the knowledge of *Vedas, Upanishadas, Shastras Puranas* and *Achar Dharma*.

PATHWAY TO GOD

Co-living and co-working is
the correct key to Paradise.
Co-operation is the precaution
and promotion to Sunrise.
Faithful prayer is the proper
power to our life shine,
Meditation is the best medicine
to make mankind one and Divine.
Let us not hecitate but participate
boldly in the Golden Future Coming
Careless of caste, country and sex
thus says Salokya Shivaling.

Sri Salokya Shivling.

Islam and Other World Religions

Dr. M. H. Siddiqui, Baroda.

Having its inception in Judaism and Christianity, Islam shows the characteristics peculiar to these semitic religions Initially, Islam did not claim a total independence of approach. Nor did it claim the novelty of its message. The message was presented by Prophet Muhammad (S A.), who applaused it as the message of all Prophets of God to mankind It is the meaning that this Arabic word carries, submission, surrender, obedience and peace. As a religion, it provides Divine Guidance for the entire huminity. It was revealed by God to the mankind from Adam, through Noah, Abraham. Moses Jesus to Prophet Muhammad (S. A.) (1) However some proficient religious thinkers do believe that this message had been mispresented to the masses from time to time, till Prophet Muhammad (S. A) sanctified the religion and presented it to the world in the name of Islam He was the last of the prophethood and hence was entitled to receive the message word by word (2) He was ordered by God to take up the responsibility of delivering it to the masses, and show them the path to salvation.

The aim of any religion is to attempt an answer to the ultimates, why we are born, who created us, why we must die, what is the purpose of our lives, and what will happen to us after death? These questions are profound, and profounder

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1 Quran 11·36 iii-19, 67, 83-85 XI 72 84; XII 101, VI 44, 111, XXVII44

2 Quran XL II; 13, XV; 9 LXXXV 21·22

still, are the answers In the process, a religion is born, be it Judaism, Christianity or Islam. However, the characteristics of these semitic religions are that they believe in the revelation in the prophethood and in the holy book.

Both Judaism and Christianity became static and stagnant due to the extremities in their practice. Ecclessiastical class was powerful to the extent of influencing the status. This calss held in contempt the members of the lower social strata Jesus came forth as their savior, but he too met the infamous end at the hands of Jews. However, Christianity has the widest following today, next comes Islam. Number of followers do not contribute to the greatness of any religion, true but it has been a generel observation that greater the number, wider is the space over which it is spread.

The moral and the religious condition of Arabs was diplorable Neither Christianity nor Judaism had succeeded in raising them in the standards of human values. Both, Jews and Christians cherished monotheistic ideas. The Jews had entered Arabia at various times, and under the pressure of various circumstances They had the tendency to lapse repeatedly into idolatry, akin to that of heatheism of Arabs With an idea of the ' God of Abraham they would naturally combine a materialistic conception of the deity, and hence we find them rearing a stature representing Abraham, with the ram besides him ready for sacrifice, in the interior of Kaaba. However, such drifts in the monotheistic religions just indicate the fact that human nature craves for a concrete object of worship. Abstract worship, though widely practiced and possible, fails to fulfil his total personality. Hence, the slightest chance, makes rooms for some kind of idolatry though Abraham himself was neither Jew nor a Christian. Both, Moses and Abraham are mentioned frequently in Quran. The influence of Jews on Islam is on the other fronts too. All the three monotheitic religions attribute to Ishmael, the son of Abraham This is a significant remark on the Muslim ancestory. It is an important remark on the spiritual foundation of the Muslim world in general.

and of the Arabs in particular, in that the Quran associates him and his father Abraham with the founding of Kaaba in Mecca. Thus, the Arabs are the physical members of the family of Abraham through Ishmael. However, Islam does not subscribe to the Judeo-Christian tradition which considers Abraham as the founder of a hereditary community of a chosen people Quran views Abraham is the guide or leader of a non-hereditary community of God's people. (3) Quran specifically calls attention to Abraham's role as the founder of monotheism. (4) He has been given full credit for disclaiming idol worship, or associating any other totems with God. Once and for all, he fortified the monotheistic way of worship.

As with Judaism and Christianity, Monotheism is the most out-standing and distinguishing mark of Islam. This trend did face strong opposition from pagan Arabs who had dragged into polythestic practices. To them, Prophet Muhammad (S. A.) reminded that he was just following what Abraham had innovated It was because that tradition was genuine

The Judaism and Christianty too are revealed religions, like Islam. Islamic tradition of revelation includes Prophet Abraham and prophet Noah. Prophet Muhammad (S. A.) declared to all antagonists that be they Arabs, Jews or Christians they must adhere to the true tradition This point is particularly significant, because it is a remark on the priority of Abraham even before Jews and Christians.

The most fundamental principles that Islam shares with Judaism and Christianity, are the basic principles of monotheism, revelation and the holy scriptures.

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3 Quran 14 ; 39, of : 2-117-20, 19 : 42, 26 : 69-104, 93 25-27

4 Ibid, 37 81-95, of 6 74 ; 12 106, 29 15, 16, 25-27

The lives of those who received the revelation, however, are spactacularly and strickingly varied. The common man is honestly and genuinely baffled at the choice of the Almighty and is not able to strike any definite criterion of selection. However, one rests content with the idea that the purity of heart, that is the inculcation of some fundamental human values, forms a very note-worthy aspect of the persons receiving revelation in these three religions.

The religious scriptures of the religion, as most other major religions, meet in all major aspects of their message. There is no disagreement in the values and their heirarchy. Apart from these similarities in the revealed religion, non-revealed religions have also similar points of resemblances.

Thus, the influence of the religion on Islam, mainly Judaism and Christianity with whom it resembles in major points, is quite noteworthy.

Further, the impact of neo-platonic philosophy is worth consideration. To relate the Allah of the Quran with Pantheistic One Being, Man and Phenomenal world—everything else in fact, except Allah-they identified with Not Being which reflects Being like a mirror. Since man is endowed with the spark of Real Being, he is Contingent Being (A kind of Being which is and is not, as Plato would say) so long as he remains in his present probationary state, He is subject to laws and creeds to restrain his evil tendencies. (5) But the end of man is to return to that from which he emerged.

Thus, even Sufi Mysticism tends to pantheism and Al-Ghazali accused the philosophers of denying resurrection altogether. Averroes denied the change affirming that " that which will be resuscitated will be a representation of what is seen in this world. It will be not the very thing 'in essentia' For that which has perished cannot be revived, except that it can be individualised and existence can be bestowed

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5 E. I. I. whinfield, The Gulshan-i-Raz (London 1880) VII 14 F.

only on the semblance of what has perished in its identity''. He concluded that this ,, proves that the future existence has a kind of generation. More elevated then that of actual existence and constitute a more excellent order than the order of the world. " But he admitted that he was not able to establish immortality on philosophical grounds. Though he held the belief as a religious tenet, in the eyes of St. Thomas and the scholaristics Averroism, was as incompatible with Christian teaching as it was with orthodox Modern Theology' Even if the Arabian commentatory was thought to have presented a rather difficult picture of the Puripatetic tradition,he was always treated with courtesy and respect both Aquinqs and Dante, and his influence in Europe continued till the beginning of the scientific renaissance in the seventeenth century, which marks the period of enlightenment on scientific and technological fronts. Its effacts on religion though were slightly disheartening. In some aspect or the other, all religious practices received a set back. Some religions survived it, others vanished, still others, intermingled with the major religions of the world today. Fundamental teachings of revealed religion cannot be altered. They may be mis-interpreted nevertheless. with Islam It is not the strictures that have suffered change, but the followers, The impact of some such factors indulged the Muslims in the enticement of material life, and the neglect of the glorious religion they had so fortunately inherited.

* * *

AHIMSA

Prof. M, P. Lakhani New Delhi

Ordinarily, by Ahimsa we understand 'don't Kill'If a bug bites you, don't kill it Let it suck your blood. In some sects, they go so far as to let man lie on a cot having bugs and give them a feast of their blood If a snake attacks you, let it do so.If a dog bites you, allow it to do so.To save germs getting into your mouth and so get destroyed. the mouth and nose is covered by cloth. Not only should one not kill,but let oneself be the object of attack by parasites. This is what Ahimsites preach and endeavour to practice But is this possible and is this the real meaning of Ahimsa?

If we read our scriptures. Puranas etc,, we find them full of wars between the Devas and Daitas. They go on destroying each other. Rishis, at the slightest pretext curse and destroy, Lord Krishna brought about the war of Mahabharata and the destruction of his own clan He can thus be accused of Himsa, And if God Himself practices Himsa, how can we be expected to be Ahimsic. Lord Shiva is the God of Destruction and, therefore, He is the greatest Himsic personality. How then can we be asked to become Ahimsic?

Look at life as it is. From our birth to our death Contlinuously we are in for destruction. Child in mother's womb lives on her and off her He is a parasite Born,he lives on her milk i,e., on her life blood When he grows he eats grain, fruits, vegetables, meat and all this is destruction of life. Not only animals have life but all plants have life and by cutting them and eating them, we are destroying life and become guilty of Himsa. We drink water and breathe in air and both these commodities contain myriads of micro-organism which we destroy and become guilty of a large-scale murder We wear clothes made of cotton and silk. we must destroy cotton shrubs and silk worms before we get clothes. Our shoes whether of leather or cloth means killing of animals or plants. At every step, we have to kill and destroy. If Ahimsa has to be the law of our life, then the only logical conclusion is that we should not eat and not wear clothes, drink no. water and breathe no air. But then this means suicide or self-destruction which again is Himsa,

If an army of locusts come to destroy our crops, shall we or shall we not destory them ? If we don't destroy them, they destroy our crops and so starve us to death If an enemy army invades our country, shall we not fight ? If we don't, they will kill, murder and loot us. If there is disease, shall we not destroy the offending germs ? if not the disease will spread and destroy us instead. Either way we become agents of destruction.

Look at Nature. You have seen lizards swallowing moths-moths who are hovering round their Beloved (light) and want to lay down their life at its feet. Birds and worms, larger birds, the birds of prey, attack smaller birds The carnivorous animals prey upon the gentler animals and take them for their meal. Larger fishes live off the smaller ones. Waters of the sea are lashing against the land and swallow it up, air is always grinding off the mountains Look anywhere and you find Nature is always destroying. The birds, the animals, the fishes have no sense of morality or immorality. They are amoral and they destroy because Nature has imbeded this principle of destruction in their nature They do it by instinct. They are not to blame. A child is always destructive. Give him anything, he will break it, destroy it Killing and destruction is in the very nature of our being, implanted there by Mother Nature, How then can we be Ahimsic? If practice of Ahimsa is suicide, that too is negation of Ahimsa, how can we get out of Himsa? It all looks so absurd and impossible.

Man, in earlier stages of development, lived a nomadic life, Clans moved from one place to another. Clans fought each other for food and law of the jungle prevailed We are now more organised but this organisation rests on Himsa or the threat of Himsa. There is the Military and the police to protect us from the bad, the criminal element by use of force. Courts are symbols of punishment. The whole organised life has force or fear of force as its basis We would be attacked and swallowed by others if they were not afraid of our greater physical force, Our homes and our possessions would be looted by goondas if they were not afraid of punishment.

Children behave properly in the school because of the teacher's rod. The wife obeys you lest you throw her out. Your child obeys you because of the possible punishment in case of disobedience. The whole fabric of life is based upon Himsa.

Rani of Jhansi is esteemed because she was out to destroy the British Rajputs are considered great on account of their physical prowess which meant destruction to the enemy Rama is great because he destroyed Ravana and Krishna's greatness lies on the field of Mahabbharata. You all know the story of Panna She got her son killed in place of the Prince and we extol her. The institution of Sati was considered spiritually great and yet all these are instances of death and destruction, of Himsa.

Yet is this principle of Ahimsa given to us by our philosophers, by our yogis. by our scholars, by our great ones and surely they could not be a pack of fools. They could not be so absurd as to preach something that is impossible of achievement Does it not, therefore. seem that perhaps we have not quite understood the meaning of Ahimsa ?

Himsa means killing, hurting or injuring, this includes emotional and mental injury One may not kill but can be emotionally and mentally cruel. In Europe and America, there are often cases of divorce on the plea of mental cruelty. Thus Ahimsa meane avoid injury by act, word and thought.

But we have to use these also as instruments of correction or for development. If a child misbehaves and if he does not alter his conduct in spite of love and affection and sympathetic correction, it is necessary to use emotional or mental screwtightening. It would be criminal not to do so The fear of punishment is necessary to keep man from aggravation Thus, the only conclusion is that Ahimsa means no wanton destruction whether physical or moral,emotional or mental we have to use Himsa or force when and where necessary If it can be avoided, it must be avoided but if it can't, then it must be used. If this view is taken that destruction or force or hurt must be avoided and used only when necessary, it becomes possible to be Ahimsic and proves useful. Viewed in this light, the laws of Nature would appear benevolent,

Life in vegetable kingdom is of a low order, in insects it is a little higher, in animals still higher and in man very much more so. If, in order to preserve and develop human life, we have to live on and destroy vegetable life, it is not Himsa. Pasteur experimented on animals to help man. Every time we exercise our body, we destroy cells in our body We eat to create other and better cells and so grow and develop, If lower life, is destroyed for the preservation and development of higher life. It is no Himsa. Nature is continuously destroying the old to build the new and the new is better. God incarnates to destroy the evil and re-establish righteousness What, therefore, this means is transformation and if the transformation is for the better, it is progress, it is good, Change is the law of life and change means death of one thing and birth of another. God has a plan of evolution, Anything done to help evolution is spiritual, anything done to hinder it is sinful Hence any injury or use of force or killing done wantonly means Himsa,

Wrong idea of Himsa and Ahimsa has cost India dearly. In ancient India surgery of a very high order was practised Even brain operations were performed. Plastic surgery was common. In those days, certain crimes attracted cutting of nose and ears and these organs were artifically replaced by plastic surgery Plastic surgery was performed by barbers even as late as the time of East India Company of England, Surgery involves cutting and opening of the diseased parts and this was called Himsa Little by little, 'surgery fell into disrepute and disappeared in India. It is only about 200 years back that some young people defied public opinion and learnt and practised surgery We have had to import surgery having lost our own Surprisingly, the instruments used in surgery today are similar to those used in ancient India The marauding hordes that came to India to loot took advantage of this national idea of Ahimsa. They put rows of cows in front of them and the Hindu would not use their arms because that would kill the cows. Thus the marauding hordes won the bettles with hands down.

The Sanatan Dharma is a militant religion. The mantras chanted during 'Sandhya' pray that we become strong and our opponents and enemies be crushed and destroyed. The wrong understanding of Ahimsa emaciated the Indian nation and India lost its freedom. The Western world laughed at us saying that a few hundreds of Britishers were ruling millions of Indians.

Rama killed Ravana to recover his wife Sita. This was not Himsa. Krishna enacted Mahabharata and destroyed his own Yadav clan to establish righteousness This was not Himsa Self-protection and Self-preservation are the two instincts, basically ingrained in man as also in animals and birds. Self-protection and self-preservation by any necessary means does not constitute Himsa.

* * *

The Pathway in Bhartrhari

Dr. C. L. Prabhakar,

In the galaxy of Indian poets, Bhartrhari is a great poet. Philosopher and mentor of mankind. He is a commentator of ancient lore in his own way. The Subhashita Trisati, consisting of three hundred stanzas marks a place of distinction in the Subhashita literature of Sanskrit, His book is a source book to suggest pathway that the poet wanted either for himself or for others (paropakaraya nijekshanaya ca,)

His three satakas viz Niti Srngara and Vairagya are highly popular and it is a unique combination emanating from a single mind There is not enough thought bestowed to explore the value and importance in the scholarship of Bhartrhari,

Bhartrhari is worldly and above wordly experiences. The available biographical sketches reveal that this poet was a disappointed man in love after marriage and that turned him a perfect yogi This is not new and peculiar. There are men like Plato and others who have occasions to turn into an order of notable Philosophers. Probably that a situation was unfortunate for the poet, but fortunate to the mankind because wonderful thoughts were passed on to benefit the large humanity as a whole.

Bhartrhari represents a strata of intelligence which blends the opposites in single mind, so perfectly that his identification with each could be observed at each situation. The poet possessed at the same time a powerful force of language couched with keen observation of nature, ability to draw examples for comparison. This activised his feelings worth recognition in literature, He demonstrated three pathways viz , *Niti, Srngara* and *Vairagya* which could be individually pursued for advantage in life. However, he makes out a preference for the renunciation, decrying the pathway for pleasure viz. Srngara By Srngara, Bhartrari implies love with a woman and the consequent sensuous enjoymeuts and experienees from her. By Niti, he understands, a pathway that check irrational and ignoble behaviour. Such a situation is inborn to man but which becomes active and over powering him in case control and proper check was not excercised, Rather education meant in that sense because that supports the man for Intelligent behaviour. In the same strain Vairagya, Bhartrhari means renunciation of activities that help for sensuous and transitorybutjoy supporting such which lead permanent bliss As any vedantha of note preaches, therein Bhartrhari also appeals to develop disinterest in wordly affairs and but devotion to supreme.

This philosopher appears to be a genious and also a well read scholar who has got into the very spirit of ancient Indian lore viz. Vedas, Smritis, Puranas etc., More than that the poet seemed to be a practical man who bothered to chalk out a kind of pathway for happy day to-day living He has rich observation, ability to comment over nature (Prakriti sampada) and the ways of people. Like a seasoned acarya, he chides wrong in people, cautions the places where people are likely to run astray. He convincingly urges men to follow that pathway that guaranteed peace and happiness and that is everlasting virtue and value. In order to make his feelings and ideas appeal better the poet employs beautiful similies atisayoktis, metaphors and such other number of figures of speech His style is so influencing that even a reader of a limited proficiency in the language and subject could very well catch the message of his expositions Further the alankaras; often are so striking that they deserved quick appeal and influence, He, as a pained philosopher, points out the normal ills of life and transitory

pleasures that are not strange always to people. In order to make people to'get awakened to the permanent values of life, he makes the readers feel that what they mistake as real as unreal and vice versa. It is a general experience and yearning at common parlance to consider enjoyment and company of woman worth the goal of life. He makes that pursuit as the Chief Victim for decrying and tries to impress the value of renunciation with reference to that and adoptation to certain measures which'fetch and help to culminate in the permanent happiness. This Bhartrhari has done. so ably that he offended none but suggested that a course of that order was better. In that connection, he talks about the pathway that he chooses, the pathway that lend him moral and spiritualsupport and pushed him into permanent happiness. He vehemently pointed out that Siva was his God of election and Benaras could be a choicest place for residence. He intends to sit at nights in the sands on the bank of the sacred Ganges and utter aloud the sacred name of Siva and live in a beatitude worth coveting by depending on only alms. Further he prefers to sit "*padmasana*" after bathing in Ganges and go into contemplation of Sivaandfurther also intomeditation for longer hours so that there shall be a pathway for *Nirvrti* (liberation) from *Samsara*. He mentions the joy of *Avadhuta*, a special class of mendicants who remain unmindful of world outside and live a joy and spirit of communion constantly with Brahman. that provided anavadhuta indescribable happiness, The whole pathway to the Nirvrti takes its origin, by curbing trsna (desire) which is at the root of decay and destruction So also the fascination unto woman and pleasures. Rather Trsna is essential for Srngara and Niti but in vairagy a directed towards *Nirvrti* It is necessary because that works like clarified butter to Agni. when Agni was considered as pleasure
न जात काम: कामानां उपभोगेन शाम्यति हविषा कृष्णवत्मेव भूयएवभिवर्धते ।
So is the Philosophy of Bhartrhari and thus pathway. By straining in such away the philosopher seems to be rewarded for himself because he is making his fellow man to realise woes of life on earth.

The scholar inclines to create interest in srngara but at the same time a distaste for that. In fact he vascillates between Srngara and Vairagya. He considered Srngara and Vairagya as two extremes serving individually even as two seperate goals. Bhartrhari, at the same time impresses that Vairagya however, would attract men finally. Even when the poet was guiding the reader towards Vairagya' he doesn't forget that woman was the other extreme goal to be pursued at and at the same time indicating that the path ways, however, are projected diametrically opposite. He appears to be of the opinion that after all, one should have a pathway in life, if not, he would be defeating his very object of birth and its existence. The preliminary requisite was to conquer the oppresive enemies of one's self and elevate his own self for better behaviour on the chosen pathway.

It is possible to mention that Bhartrhari belongs to a special class Yogins. In general, those Yogins who sink dee pinto the pleasuresof spiritual happiness hardly speakand advise. But Bhartrhari is rather unique that he recorded his means if not goal in a beautiful poetic form, He is a yogin of rare calibre and intelligence It may be said that Bhartrhari has said nothing new but re-exposed and represented the already discovered and explained doctrines of Vedanta. Here we may quote Valmiki for advantage that there is nothing new in the world that one can point out but each does an attempt to represent what is already present in nature According to Bhartrhari's work that receives its own enviable status in the annals of gnomic and didactic poetry of Sanskrit literature Anandavardhana too is of the similar opinion when he compares poetry to the trees which appear fresh at every *Madhumasu,*

The Subhasitas seem to carry a message that the world is of unattractive and attractive things and that one should realise the beneficial points leading to happiness that lasts long through wisdom. Also that one should derive inspiration and courage by self-culture and from the examples recorded in the literature, However, as pointed out earlier, when the poet is at the description through the Satakas in any of the Paddhatis of the work, his identity with the object described in appreciation could be followed. That is buaunique felicity in a poet.

The great philosophers like Sankara Vallabha etc. are reechoed in his utterancess, For example, eventhough Vedic sacrifices are respected by the present philosopher under discussion he considers them as non-rewarding since thoes *Yajnas* which are identical with tapas fetch heaven to the sacrificer where again there exist more beautiful damsels (*Svarge pi ca psarasah-2 72*) enough to distract further. Kalidasa is also aware that the celestial ladies contribute to the downfall of the Sukrit once again and Samyama was necessary. Bhartrhari, therefore, cleverly drives his arguement to state that one should aim at *Nirvikalpa Samadhi* where in Supreme bliss shall be experienced. He points out that only dullard gets fascinated to the ladies.

When we regard a pathway in Bhartrhari, it is necessary to consider the religion of the poet, Religion which, by definition is rooted in faith and belief strikes a peculiar note in the mind of Bhartrhari. Like Veda, he seems to preach pure religion devoid of complexes and any confusions. The mythology is at disposal of poet, For example. the Panca bhuta Stuti (3.100) of Bhartrhari is worth our attention Interestingly, enough, he assingns personal relationships to the elements of Nature and offers worship to them, This is however, the typical charecteristic of Vedic Mythology. Further like a charecteristic of YV Mythology even Bhartrhari considers certain objects as devata's, and he describes them in praise (e.g. 3.37). Here men are addressed like in formulas of YV Further like Bana, who makes the insignificant beings like candala, a damsal of outcaste, a Savage man, a hunter etc, as important characters in literature. Bhartrhari too does not attach value to characters like *Murkha* (stupid) a bad man (Durjana) on one hand and the other abstract thoughts like moha (mind) etc. In order to get convinced of Bhartrhari's way further let us consider the first and the last sections of each Sataka, Then we realise that, Bhartrhari is pointful in his procedure. Bhartrhari, however,seems to be aware that a pathway for good proposed to be depicted in the work may turn futile because of the existing conditions of the minds of the people at that time 22 It is, however, true that such status did not change even now But hope is the torchlight of Indian religion and philosophy. So in view of such support Bhartrhari expressed himself in several ways and several expressions. The manner adopted by the poet in that direction, however does not disenthuse any reader,

Like Valmiki, Kalidasa and other poets of that order, Bhartrhari too inculcates that purity, necessarily the internal purity (and complaceny too) is a preparation necessary to trod the pathway which ever he discloses to be suitable.Itis a pity that these philosophers of note are not suitably studied and understood Rather independently even the later religionists, especially belonging to Brahmin class, make big show by stuffing the religion with grotesque details and harass the ignorant class, thirsty of solace religiously. As a rasult the pathways of wise Philosophers, like Bhartrhari, Kalidasa etc,are ignored for want or knowledge and ultimately the religion wholly turns into an attractive business deal Bhartrhari. therefore carefully suggests that one should avoid such contacts and attempt to develop self check and realisation of facts of life of values and virtues (3.39)

Bhartrhari does not suggest any new items as part of discipline to be observed in the pathway of *Mukti* The items simply are *Snana dhyana dharma, Arcana, tapas* etc, with reference to God Siva, on the other, Vidya, the sushrusha (Service)to Father,Yasas,etc These simply keep the body and mind of the individual, sound, Further with these; Bhartrhari is hopeful that one could obviate *Dhukha*(*Dhukham Mokshye*) while considering his pathway the poet forgets not to mention Deva. Vidhi, Karma Kala etc. concepts which any path seeker should take note of. He emphasises on the effort of destroying one's Karma (Karma nirmulanak shamala (38.8) Like Kalidasa, or Bhavabhuti, Bhartrhari too is vehement about it. Eventhough the poet describes their un-checkable sway over divine and human beings, he insits to suggest that effort to realisation was always an expedient force. In order to reinforce that his suggestion, he quotes the examples of Devas and asuras churning the ocean(1.71). In respect of the description of Kala, one is reminded of the Maitrayini Samhita of YV wherein the nature of Kala was already explained (Kalah pacati bhutani) It is possible, therefore, to say that Bhartrhari derived lot of inspiration from the philosophical section of Vedic samhitas eventhough declined the practical aspect of vedas viz performing Yajna. Bhartrhari, therefore seems to belong to a group of intellectuals which stressed more the later religions aids like dhyana, japa etc. for God realisation.

In order to emphasise the choicest pathway viz. Vairagya. Bhartrhari upholds that with beautiful examples finally saying that 'Vairagya mevabhayam ' He has certain slogans, which are signal lights on the pathway of Vairagya. At the same time there are also such slogans that caution to avoid the mire of Samsara in respect of Srngara marga. Thus he establishes carefully his thesis in respect or self realisation and thus endeavours in the direction of finding identity with 'Para Brahman' which was but Siva only (liye parabhramhani) Incidentally it may be noted that Bhartrhari has no prejudice towards other members of the puranic trinity viz. Vishnu and Brahma except for his emphasis on Siva and his worship (arcana).

In order to convince the reader to adopt to his methodology, like Shakespeare, the poet points out "that life of all beings here will be terminated like that of the role of a character on a drama stage. The world, however, was considered as a big dramatic stage. When one is thus urged to realise that, the pathway of Bhartrahari becomes established Further according to him, the success in trodding his pathway lies in renunciation (3.92) and 'Atma jnana" (self-knowledge). It is, however, common emphasis of all Vedantins, that self knowledge remains foremost in the pathway of gainful happiness.

In conclusion it is desirable to say that Bhartrhari has his own contribution to make to the Indian Philosophical thought and literature of India Even though the poet is seen equally athome with *niti srngara* and *Vairagya margas* the choice as a pathway of the scholar seems to be on the last facet of behaviour of mankind He recommends Srngara or Vairagya through Niti viz path of wisdom. Like the predecessors of note. Bhartrhari becomes votary to vedanta as a source for working out God-realisation even though he claimed a vulnerable place in the lore of *n iti* and *srngara* pathways mankind. He recomemnds a munivriti for happiness. Bhartrhari does not forget to mention that the ultimate pathway was not bed of roses like the other pathways He suggests that experience of Srngara shall not bestow longer satisfaction compared to renunciationandimpertinence to them. He himself expresses an ardent desire; that after prostrating to the "pancabhutas" he would get, sunk into, the bliss identical to getting absorbed in Parabrahma. (liye parabrahmani)Bhartrhari however is cautious to say (2,18) that any pathway shall not be convincing so long as the influence of punya does not work on people. There, his faith is in *punya sanyas, nirvikalpa samadhi* and hence *nirvrti* is immeasurable.

"PUNYAIRVINA NA HI BHAVANTI"

SAMIHITARTHAH

* * *

William Wordsworth's Poetry

N. Pratima, Waltair (A.P.)

In the poetry of Wordsworth religious spirit is present. but he is far from being a poet of Christianity like Dante, Donne or Hopkins,(1) Wordsworth's pantheism and mysticism is in fact near to the universal spririt of not only Christianity, but also Vedanta and other religions. His attitude towards human life and nature is not alien to the believers in the spirituality of man and the unity of man with nature.

According to Wordsworth man is the repository of knowledge which has roots in eternity. The knowledge of the spiritual truth is present in man, but he has to re-collect it from the deepest layers of his nature and conscicusness.(2) Human nature has its infinite dimension. The poet has given expression to this aspect of the nature of man in the following verses of *The Prelude* ;

> A Child, I held unconscious intercourse
> With the eternal Beauty, drinking in
> A pure organic pleasure from the lines
> Of curling Mist, or from the level plain
> Of waters colour'd by the steady clouds. (3)

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1. Lionel Trilling, "Wordsworth and the Iron Time" in *Wordsworth* - A Collection of Critical Essays, Ed, by M.H.Abrams, Prentice-Hall 1972, p-46
2. Charles Sherry, *Wordsworth's Poetry of the imagination,* Oxford, 1980. p-55
3. The Prelude I(1805-6) lines 586-90

Nature is full of the presence of the divine power, The poet finds a deep meaning in every iota of the external world, He says that man can communicate with everything which exists in nature. Both the life forms and the material objects are saturated by the spiritual power. The spiritual power is not different from God says Wordsworth,

> Even the loose stones that cover the high-way,
> I gave a moral life, I saw them feel,
> Or linked them to some feeling the great mass
> Lay bedded in a quickening soul and all
> That I beheld respired with inward meaning.
> Thus much for the one Presence, and the Life
> Of the great whole (4)

It is in his work *Prelude* that Wordsworth provides an idea of the nature of the human soul. He does not depend on any religious conception of soul in particular, but seems to be in agreement with the men of religion that the soul is a spiritual entity Wordsworth accepts that one can not describe the attributes of a soul either in words or through images and metaphors, But he clearly maintains that all the attributes qualities and tendencies, in fact the focus of all vital energies of the human beings have their origin in the soul. The soul of man is divine and hence it is possessing perfection. The soul indicates the divine element in man says Wordsworth. The poet says,

> A soul divine which we participate,
> A deathless spirit. (5)

Wordsworth's poem, *Tintern Abbey* contains his mystic vision of the spiritual unity present in "all subjects and all objects". (6) This significant poem explains that

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4. The Prelude, III (1805-6) lines 125 131
5. ibid. V, lines, 16-17
6. Harold Bloom. "The Myth of Memory and the Natural Man" in *Wordsworth*, A Collection of Critical Essays, p-98

whatever is perceived and known through the sense media leaves a strong impression on the mind of man and his memory, Through the remembrance of the wonderful scenes of nature one can reach the higher levels of understanding and awareness of the indivisible unity in the world and nature. Wordsworth says,

> a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man ;
> A motion and a spirit, that impels
> All thinking things all objects of all thought
> And rolls through all things. (7)

For the poet the nature surrounding man conveys a deep sense of values, These values are both ethical and aesthetic The source of such values are traced by the poet to the one ultimate power in nature The nature through its changing rhythms and varied events conveys a significant message to man Nature contains events of eternal significance. All this has bearing on human life. Due to this reason that Wordsworth is a worshipper of nature (8)

Wordsworth accepted the existence of the invisible world, and he believed that it is accessible to man. The poet's description of the higher world shows his mystic insight and poetic imagination. The invisible world is not available to the ordinary sense perception, but its meaning is conveyed through signs and symbols, which could be deciphered only by a poet like Wordsworth. The great mountain ranges of Alps imprinted on the mind of Words

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7, Tintern Abbey

8. A. N, Whitehead, "Wordsworth and the Revolt against Abstractions" in *Wordsworth*-A Collection of Critical Essays, pp-26-27.

worth the presence of the sublime in nature. (9) He found in nature the indelible stamp of the eternal truth, The poet says in the *The Prelude,*

> The types and symbols of Eternity,
> Of first and last, and midst, and without end. (10)

Wordsworth believed that the world contains nothing but good. He was an optimist regarding the destiny of man. The poet also felt that human life is not devoid of suffering. But his faith in the divine power made him affirm in the ultimate success of man over all condradictions of life. The optimism and morality of the poet get united in his poetry.

Wordsworth was of the view that the human being has definite recollections of his past lives. The soul in man is infinite and universal. The soul is immortal and its presence in man provides a spiritual glow to human life. He says that,

> Our souls have sight of that immortal sea
> which brought us hither (12)

For Wordsworth the material world is an aspect of the spiritual reality. Man himself is a part of the spiritual reality, The soul gets associated with man though its real abode is in proximity of God. Wordsworth points out that the soul reminds one of the spiritual nature of man The poet tells that the soul of man is indicative of his unity with all pervading reality, Wordsworth's poetry

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9. Charles Sherry, *Wordsworth's Poetry of the imagination,* p-27.
10, VI (1805-6) lines 556 57.
11 A C. Bradley, "Wordsworth" in *Wordsworth* ; A Collection of Critical Essays p-16,
12 Ode On Intimations of Immortality From Recollections of Early Childhood, IX

reflects his faith in concordance of human nature with the divine power in creation. (13) Wordsworth's poetry has akinness with the system of Vedanta.

The poet believed that there is a deep link between the finite and the eternal. Every particular object is a part of the infinite truth. The organic and inorganic together are indicative of the different aspects of the eternal truth says Wordsworth. The poet has shown unity of the finite and the eternal. through the use of most impressive metaphors. The creative imagination of Wordswoth gives an idea of great unity of nature in poetic language (14) Man has within him the divine soul to guide him. The soul indicates the spiritual potentiality of man says Wordsworth.

> The Soul that rises with us, our life's star,
> Hath had elsewhere its setting
> And cometh from afar. (15)

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13, Ernest De Selincourt' Ed. *The Prelude*, Oxford, 1959, Introduction, p-lxix

14. Charles Sherry· *Wordsworth's Poetry of the Imagination*, p-35.

15, Ode on Intimations of Immortality From Recollections of Early Childhood. V

Science and Human Values

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Science and technolhgy have made tremendous progress. They have affected our beliefs and thoughts We are virtually living in the age of Science and Technology. We have become dependent upon modern technology and techniques, This is also an age of specialization. Different disciplines of knowledge are developing in isolation from one another. We therefore do not get an integrated view of man and society. Inter disciplinary approach to the problems of man and society has become necessary. Science for instance has given us the means, But we do not know what the ends are.

Axiology is developing as a branch of philosophy, which deals with the theory of values in general Ethics as a systematic study of human conduct and character deals with the possible standards of morality as well as moral values Such criteriological disciplines deal with different kinds of values. The following words are considered as values words They are worthy. worthwhile. good, right, excellent; desirable etc. We do not only know objects and events we alseo valuate them. We enjoy experiences and appreciate them. We distinguish the good from the bad, the right from the wrong, the beautiful from the ugly the desirable from the desired and the beneficial from the pleasant. Thus we pass value judgements and prefer the good to the bad. We value material goods as well as mental goods. We, for instance, try to achieve material things like power and pelf, position and prestige We also endeavour to realise mental goods such as knowledge and truth. The material goods can be called secular values, The mental goods can be called spiritual and mental goods or values.

The secular values like food and wealth can be called survival values. They are essential for the biological survival of man. But the other values are equally essential in human life. Man is a rational and social being. He does not live by secular values alone. He has psychological existence, He aspires for knowledge and truth, love and freedom, self-respect as well as self regard. These values and aspirations stem from man's existence as a human being. Man is man because he aspires for higher values and goals,

Values are also divided into intrinsic or end-values and extrinsic or means values Means values are instrumental in the process of the realisation of end values.

Values are also considered in three ways in regard to their ontological position. According to subiectivists, values are mere subjective feelings and experiences. Therefore, they are not only objective. They are only subjectively real. This view also stresses the relativity values. Values differ from man to man and society to society as well as from time to time, Thus there are no absolute values.

This view of values emphasizes the valuing subject and his experiences For instance we see a beautiful land scape. We say that the landscape is beautiful. The landscape is objective something, Therefore, in some sense, value experiences must have some objective content.

According to the objectivists, values are objectively real. They are out there in the world When we say that the valley is beautiful, we mean that there is beauty in the valley Some thinkers are of the view that there are vlaue facts as well as moral facts We simply recognize and appreciate them This approach to values stresses the objectivity of values and consequently their existence in the natural world,

Values appeal to our consciousness and we enjoy and appreciate them So far as beauty in nature is concerned, we have to accept the view that there is beauty in nature.But there are artistic objects created by painters and sculptors, A beautiful picture is an expression of painter's creativity. Similarly the appreciation of beauty in nature presupposes an aesthetic attitude in the perceiver, The objectivists, therefore can not undermine the significance of the perceiver or subject in value situation,

According to philosophers like S. Alexander, values are neither subjective qualities nor are they objective qualities. They are neither in the perceiver nor in the objects. Alexander calls them tertiary qualities.They do not exist in space and time like relations and numbers, values subsist Their recognition and appreciation depends on both subjective value consciousness as well as the objective factors.

Value consciousness is an essential and distinguishing dimension of human existence. Values constitute the very framework of human life. Living with purpose becomes meaningful in the context of progressive and integral realisation of values.

Science and Values : Sometimes it is argued that science is value-neutral. Science has nothing to do with human values,But this view is lopsided. Sciences may be emotionally neutral. When a Physical Scientist is involved in his investigative activities,he does not bother about man's likes and dislikes, his emotions and feelings. But values are identified with man's likes and dislikes. Besides scientific activity itself is motivated by curiosity or Inquisitiveness to understand the world. Knowledge or truth is an intellectual value. Honesty, objectivity rationality, patience, hardwork and freedom of thought and expression are important values which the scientists must abide by. The Scientist also cannot remain indifferent to other human values such as compassion and affection. Science has furnished a variety of means, but it cannot determine the ends of human life. It has given us technohlogy, It has given us power which has the capacity to open the doors either of paradise or of hell Hence it is indispensable to synthesize scietific and technological achievements with moral wisdom Conquest of nature should not lead to the abotion of man. B. Russel rightly warns : "Knowledge is power but it is power for evil just as much as for good. It follows that unless men increase in wisdom as much as in knowledge. increase of knowledge will be increase of sorrow, Technology should not be pursued for its own sake. It has given us tremendous power. It has given us machines which have made our life comfortable, But they shonld not be allowed to ride mankind. In this connection B. Russell says-'whatevar else may be mechanical, values are not, and this is something no political philosopher must forget" Values such as knowledge, love, trust compassion and responsibility are indispensable both for individual existence as well as the existence of Society,

Of course, even scientists are human beings with all passions and emotions. They need the experience of beautiful pailings and music. They have social and emotional needs. They crave for love and security. These different aspects must be cultivated, developed and integrated in human personality. In other words, the integrated personality is a happy blending of the excellence of head with the qualities of heart, Hence science and technology can not remain value neutral. They can not remain indifferent towards man's destiny on this globle, The futurologists are persistently asking the question : What is the future of mankind ? will there be complete dehumanization or robolization of man in future ? such questions are not irrelevant. Scientists and technologists, therefore, have got to be futurologists. The sane voices among the scientists are giving warnings.

Values or no values is not the problem. Values are a *sine qua non* of human existence. According to J, Brownowski, the practise of science cultivates truthfulness. freedom of thought tolerance dissent etc But these values are included in a set of human values such as love and affection, compassion and feeling for others, Science understood in this sense is a progressive realisation of a value viz. truth or knowledge, But this knowledge might be misused. In this connection, a great scientist Max Born poetically warns-

> To smash the little atom
> All mankind was intent
> How every day
> The atom may
> Return the compliment, ⊛

To prevent such a catastrophe, the wonderful discoveries of science should not be placed in the hands of the irresponsible power-crazy politicians. We should not forget the fact that man is more than a machine or technology Hence the great Einstein expresses his well considered and deep concern for mankind in the following words. He says-"Concern for man himself and his fate must always form the chief interest of all technical endeavours;in order that the creations of our mind shall be a blessing and not a curse to mankind. Never forget this in the midst of your diagrams and equations"⊛ If this timely and sane advice of one of the greatest brains of 20th century is not paid heed to, the atom will definitely return its compliment and smash the human world. We must be rightly proud of our scientific and technological progress, but we must also feel sorry for moral degradation. Hence the urgent need to reconcile the claims of sciences with those of humanities.

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1. I.Brownowski—Science and Human Values.
2. Dr. S P Gupta Science, Technology and Society in modern age. ⊛ p-235
3. B.Russel-Impact of Science on Society.

Ideal of Truth and Non-violence

'To differ from the maltitude in every thought and action is the sign of a superior man " .. *Gampopa*

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In an exclusive interview with EAST-WEST JOURNAL of July, 1983, J Krishnamurti, while speaking about Gandhi, said - "He was a very violent man " Yet Gandhi is often considered in India as an apostle of Truth and Non-violence When J. Krishnamurti, one of the great and enlightened men of this century makes a statement like this, it cannot be brushed aside lightly,

Following and practising the ideal of Truth and Non violence was the fundamental creed of Gandhi. and though it sounds impressive, most people never go beyond the world-level to find out the truth of its implications. It is easy to escape in to a high and well sounding ideal which is very different from one's true Self and which therefore can give us no lasting joy or release. Any ideal is an imaginary goal dangling in front of the mind As absurd as it might sound. the ideal of Truth is a positive hindrance to our understanding of it. When one is keen on perceiving Truth through a picture of it in one's mind.that very ideal or concept prevents one from having the unobstructed vision of Reality, just as the figure of the sun painted on the window glass prevents one from seeing clearly the real sun. We are not our photograph. Ideals, ideas and concepts are the graven images of the mind and giving undue importance to them is the worst form of idolatry, Surely the real is more important than the ideal. A happy man will not seek or desire happiness, nor will he create an ideal of happiness and try to practise it. for he already dwells in it. It is only the unhappy person who wants happiness, Similarly, a mentally non violent man will not seek or desire non-violence nor will he create an ideal of non-violence and try to practise it, for he too dwells in it, It is only the violent person who wants non-violence.

To any spiritual minded person, it becomes that any mental effort during meditation is only self centred activity, making the self-will activity present. True Non-violence, however, is the natural and effortless state of the mind with complete cessation of mental activities, such as imaginations, speculations, concepts and ideals. The state of the mind in which we are now and the ideal state which we want to attain are only distinguished in time. But what *is* now is more important than what *should be* and to the intelligent there is no time-gap between these two psychological states. Further. the striving of the mind or practising of the ideal is not a state of *being* but a process of becoming in which the mind strays from what it is to what it desires to be, The higher the ideal the greater will be the striving and the struggle to approximate oneself to the ideal and the consequent conflict Thus it should be clear that the pursuit of an ideal is chasing the chimera, and that the mind-made goals, however attractive, will only end in disappointment as long as they remain distant ideals rather than one's own realisation,

Even if the present state of the mind appears to be unpleasant and in conflict, it is not difficult to discover that Truth lies in the living Present. Since the past is dead and future is yet unborn, Reality can be found only in the present. Even if most people see only devil in themselves because of their harbouring of evil thoughts, the wise keep telling us "Look within. thou art Brahman". or "Thou art Buddha" or "the kingdom of God is within you". But being mentally violent and perturbed, instead of looking for equanimity within, we practise the ideal of Non-violence, not realising that in this process there is always the violent conflict between what is and what should be. Although "the practice of Truth and Non-violence has become a respectable term. infact, it like putting on a fine and attractive dress with all the make-up when the body is full of sores,

The most important is to know the Truth for the Truth alone shall make one free and happy. By going along with mass mind, one is sure to miss the meaning of life. the charm of living. because the herd-mentality cannot lead to the perception of Truth and Freedom, but only to mediocrity and bondage.. To know the Truth one should be able *to see things as they are* without any distortion of the mind, either in favour or against. without prejudices or preferences. For peace of mind, it is essential to be inwardly quiet. And.when one remains peaceful and non violent with a still mind, in the effortless state of peace and happiness there is then no need to cover oneself with the garb of the ideal of Truth and Non violence. Simple *self awareness* is enough. It is this constant self-awareness that not only destroys the image-makingfacuties of the mind which wreck havoc on people but also brings the surging happiness within Yet the very simplicity of the self-awareness baffles many We have lost the artless simplicity of the child and our capacity to look at the world through a baby's mind. The pity is that we have trained our mind to become clever and cunning and thereby made it more complex and complicated. We do not seem to realise that there is great beauty and virtue *in being simple,* especially in heart and mind. Frankly, we care not for love and compassion which is the cream of religion. but want only to force our beliefs. ideas and ideals on others by cleverly disguising our act of coercion with the well-sounding words : *persuasion for the good of others.* The trouble with the world is one's unnecessary and unwarranted interference in the affairs of others. The curse of society is compulsion. conversion and goading others into conformity. Compassion should be our way of life, not compulsion, force or violence which is the way of the sword, One of the blessed warned us long ago "He who takes the sword shall perish by the sword How true it is even today !

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Buddhist Philosophy ❁

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It is my firm belief that philosophical systems arise out of *action and reaction*. Every philosophy is a product of its times. In Buddha's times certain materialistic and atheistic tendencies were in the air, I feel that Buddha's silence about God and Atman was a concession to Materialist schools prevailing just before his time. He steered clear of both Brahmnical Monism and materialism One of the names for the Buddha is 'Advayadin' one who asserts not two' 'self-not self' existence-non-existence 'eternal and non eternal' are avoided and Middle path(Mdhyam Paratipada)is chosen reminding us of the golden mean of Aristotle.

Just as Buddha reacted to Materialism and Monism, silence of Purva Mimamsa about God was concession to Buddhism and ultimately. Advaita Vedanta relegated to Ishwara to phenomenal status.

In this aticle. I wish to confine myself to three doctrines of Buddhist philosophy 1) Anatmavada 2) Prati--tyasamutpada vada and 3] Apohavada:

Anatmavada or pudgala-Nairatmya-No substance theory. This is the view that substance, material or mental, cannot be asserted.

Though Buddha, I admit. cannot be called a positivist there are positivistic tendencies in his writings that require to be stressed and encouraged in modern times of quantum phgsics.

What was the *motive* force behind Buddha's Anatma vada? Buddha's main point was that belief in Atman leads to pride or Ahamkara His method is positivistic (as Dr Radha Krishnan says)though Buddha did not believe in positivism. Indeed he was above all.

Between the two opposite viewpoints of eternalism (whether absolutistic or dualistic) and annihilation lies the creed of the Buddha that though there is no unchanging self (Atman) still it is not a function of matter and is not completely denunded of all casual efficacy when its particular bodily embodiment ceases to exist The negation of the soul (anatmavada) amounts only to this, that its *entitative persistence* is denied.

Buddha was not a bhautikavadi, what he did was neither to affirm nor to deny the self. He changes the *languages* of the self, He refuted the ghost in the machine theory of the self (vide Ryle) prevailing during the times which was a corruption and misunderstanding of the real Upanishedic theories of the self. Buddha avoided the extremes of eternalism and nihilism. He denies the ultimate reality of the empirical self though he asserted its empirical reality.

In Buddhism the self is compared to a flame. Thus reminding us of Heraclitus The self and world are an externally living fires Both Buddhism and Hersclitu use fire to emphasize becoming. There is no permanent factor the self-All is flux-self is nothing but the conglomeration of five aggregates (skandhasrupa or physical factor naman or psychical factor, divided into vedana, or feeling, sanjna or idea. conative disposition (sanskara)and discriminative intellection or reason (vijnana), The individual is a psychophysical complex

There are certain points to be emphasized here, A correct application of the original Pali word (Anatta) while being *put to use* in English changes the entire meaning of the word e.g. Rupam Anantta means "matter is not self" and not "matter or body is soulless" In Rupam Anantta it is the adjective that is denied. The point is that Buddha neve meant any soul that is deined The point is that Buddha never meant any materialistic theory of the self, what he objected was the affirmation of the self an entity which only inflates the ego. It is not properly any one of the skandhas but all together make up the self i e one of the skandhas solely does not do the work of the self, thus repudiating by implication false theoriss of ethics, It is the functional theory of the self"

Pudgala Nairatmya also means "no matter" theory of the Buddhists i.e, that matter does not exist but matter as an entity does not exist. Reality is flux he said reminding us of Bergson. But difference between Bergson and Buddha is Bergson did not believe in performance of the moral law while Buddha did, Rapidity of succession gives rise to the illusion of unity or idantity of performance,

Matter is composed of Rupa dharmas (eleven in number). The unit possessing this four-fold substratum is known as "paramanu" which is minutest form of rupa, It is invisble. intangible etc. but it is a momentary flash into being, (reminding us of the process of "bombarding atom" in Wilson cloud chamber-i e. electron leaves sporadic traces only. The electron jumps and energy is measured in terms of wave-packets (quanta). As Dr,Radhakrishanan points out "The electro-magnetic theory of matter has brought about a revolution in the nature of Physical reality, It is more static stuff but radiant energy. Buddha.Bergson Heraclituss and modern quantum theorists maintain that "everything is flux" that material substsnce is a force. a sequence, a process (where Buddhism is lacking is a proper sense data theory of matter).

Kshana is a point-instant, dharma is an element. Matter is a logical construction of dharmas just as scul is a logical constructon of Skandhas (as revealed in Nagasena-Milinda dialogue). Later Madhyamika school talks of "dharma-Nairtmya" If the substance is a thought construct in Madhyamika school the modes and attributes are qually so. But earlier Buddhism maintained reality of kshana and Vijnanavadas called point-instant a state of consciousness thus forgetting. Moore's distinction of act and object of consciousness' *Time and Space* Stcherbatsky asks (in Buddhist Logic Vol. I(page 106) " Is the point-instant a reality ? brings in differantial calculus and the point of mathematical zero Space consists of points and the time consits of instant Buddhists speak of kshana as a point-instant thus forashadowing "relativity theory""

Since Indians were the discoverers of mathematical zero they must have been clear about the mathematical limit. The convergent series of space and time approaches towards zero, Vijnavada therefore calls point-instant a state of consciousness (due to infinite regress) but this point of Vijnavada is answered by Whitehead, who defines points as series of volumes, We define points as the limits of certain series of areas or vloumes just as we define irrationals as the limit of certain series of rationals.

Points are the limits of series of smaller and smaller volumes, one inside the other, like Chinese boxes, It is the very nature of volumes to have parts which are themselvss area or volumes, We therefore boldly define points as the unit of such series but as such series themselves (C D Broad Scientific Thought page 44).Volumes are series of increasing diminishing circles which never degenerate into a point. There is practical or functional continuity. The answer is correct in differential calculus upto nearest decimal point. Therefore space or time are real and not ideal according to Cambridge School, Discontinuity in process is maintained by both quantum physics and Buddhism, Buddhism has a surprising modern outlook when it maintains discontinuity of motion and no substance theory. Every Kshana is Svalakshana (unique)and there are discrete kshanas The whole is a series of discontinuous Kshanas, The election has series of jumps-energy "manifests" in terms of quant only).

Buddha was not a metaphysician and did not ponder upon the problem of discontinuous series.

Each Kshana has artha kriya Karitva so it is believed by modern Buddhist scholars that Sankara and Radhakrisha-nan have not understood Buddha when they ask "How is doctrine of Karma effective when Kshanikavadais maintained"?

Buddha read ethics into physics. Wittgenstein says in "Tractatus" "superstition" is the basis of casual nexus(moarl sermons of idealistic minded philosophers is due to confu-sion of physics and ethics at object language level. Now-a-days ethics is called meta-ethics). So now we come to the doctrine of Pratitya Samutpada, The etymological meaning is Samutapada-origin and pratitya means dependent Pratiya Samutpada is the theory of dependent origination. Asmin-sati idam bhavati. If this is. this happens, given the cause, effect occurs and If this is not, this does not happen remi-nding us of the Anvaya vyatireka principle of Nyaya (Mill's method of identity and difference),

There is Avitatha and Ananyata and idam-pratvayata in causation which roughly corresponds to necessary and sufficient conditions of Mill.

Totality of conditions (Pratyaya samagri) is nece-ssary for the occurence of the effect If there is less or more Pratyayas (Causes) the effect does not occur. Modern science calls them field conditions, Avitahta means sufficiency. Ananyata means unconditionality. Idam-Pratyatyat means immediacy (Both leading to casual efficacy),

I have given not meanings in order to discuss the issue whether Buddhists mentioned regularity theory of causation or entailment theory of causation, My impression is that Buddha never worried about the contrversy (he was not primarily a metaphysician) while the Madhyamikas gave such an account of Pratityssamutpada which makes us suspect them of holding entailment theory of causation though they could not justify it on account of doctrine of momentariness (Kshanikavad). The usual language in Buddhists canons is "inexorable" causation-

Buddha combined science and philosophy when he proclaimed "The real problem is to find true cause of things" People suffer because they do not know the invariable chain. of causation. He read ethics into physics but the Buddhists (whether earlier ones or Madhyamika) never transcended particulars. Buddha felt the necessity behind moral causation (there are vestiges of upanishadic Rta principle here)

Nothing that is existant is without cause (origination and decay). Moral tone comes from the word decay. It is called bhavachakra or wheel of causation.

The twelve links of bhavachakra are 1) Avidya or ignorance 2) Sanskaras or predispositions or tendencies (both due to past life 3) Vijnana or consciousness not that consci-ousness is a resultant produce 4) Namarupa or mind-body 5) Sadayatana or five Indriyas and Manas or mind 6) Sparsa or contact 7) Vedana or feeling 8) Tanha or craving 9) Upadana or cilinging(those due to present life) 10) Bhava or coming to be 11) Jati or rebirth. 12) Jaramarana or oldage and death(those due to future life),These Nidanas are the twe-lve successive causes where each one conditions the next.

Avidya or ignorance produces karma and this bondage makes Citta born into mother's womb. This "conscious" embryo leads to five indriyas and mind. This causes sense-object contact which leads to feeling craving, clinging leading to suffering. From clinging to existence comes be-coming or behave which is interpreted by Gandrakiriti as the karma which brings about rebirth From becoming comes birth from birth comes old age and death, pain and lamenta-tion sorrow anxiety and despair (note existentialist words).

The interesting problem is that of "samskara", The word Sanskara comes from aroct which means to prepare or arrange. It stands for the process or the product Sanskara is an overworked word which compresses too much variety of meaning It means "Predispositism","synthesis" "conformation" or "action". Sanskaras are due to previous birth also "gene" is the nearest scientific word, but the problem of "due to previous birth" cannot be solved by A.B. Khorana even.

The phrase used in Buddhist writing "All sanskaras are suffering" is not even a significant proposition. It is an exclamation only,

The whole process reminds us Bergson's "elan Vital" "the will to live" is the ground of our existence. But the difference is that Niyama (which is more than law) or moral law is stressed in Buddhism, But Buddha also says its negation is our salvation, The philosophical point of pratitya samutpada is that consciousness; does not reside in an eternal soul but is a continuous phenomenon existing by way of cause and effect, Also Avidya or ignorance gives us the illusory view of static substances, Knowledge gives us insight into the impermanence of things. We are not told in Buddhism how Avidya arises Buddha is not "pessimistic" when he says Avidya can be removed by effort.

The world according to pratitya samutpada is a logical construction out of mind body processes, The world is a dynamic process constantly being produced and deliberately constructed by our senses.

Another interesting problem is " Is human survival possible in Buddhist philosophy because for true survival *soul as a substance* must survive (C.D. Broad) and Buddha maintained Anatmavada.

Also some would say pratityasamutpada and "everything is flux" do not go together.

There is a difference between causality and causation-Causation is scientific view of causation, Causality is

Philosophical view of causation Earlier Budchists maintained "causation" while later Buddhists (Vijnanavada and Madhyamikas) used causality, Madhyamikas almost reached the vedantic view when they maintained that causation is unreal.

There is an existentialist touch in the philosophy of Buddhism when it reads suffering into the "casual nexus", ignorance and karma go on determining each other in a vicious circle but it is not the morbid existentialism of the west but an optimism reached after wading the sea of pessi-mism for Buddha identifies causal nexus with Dharma the law. "He who sees the pratityasamutpada, sees the Dharmar vice versa. For understanding and grasping the law of the series is the removal of ignorance and therefore the way out of suffering (whether it is possible without a permanent soul is another matter).

Next, we shall examine Buddhist theory of universals. The theory of universals is to be solved by asking the right kind of question, Instead of asking the question what is the meaning of say "cow" we have to ask the question how is, the word "cow" used or how do we arrive at the word "cow" The Buddhist theory of universals known as Apohavada, Apoha means negative reasoning. It means denotation of the word through negation. It is also called bhedagraha, bheda means "differance" and agraha means "neglect", It is the theory of neglected difference. "Neglected difference" is similarity, It is the similarity theory of the universal, the Indian counterpart of Wittgenstein's theory.

As opposed to orthodox philosophers, Buddhists do not regard "universal" as a separate entity. Univesral is a name only. It is the nominalist theory of universals, According to this view there cannot be a universal essence and it cannot be denoted either, They believe in the nominalist theory of the universals.

This view is a coroloary to the Buddhist belief that there is no Atman or Pudgal Taltva.

Indian philosophers have given the views of error and their solutions.

The common example of errors silver shell illusion. According to Nyaya Vaisesika theory we mistake silver for shell. We mistake one for the other. That is Anyathakhyati (the represented object exists elsewhere),

As opposed to this Madhyamika Buddhas maintain Asatkhyati and vedanta anirvacaniya khyati.

Third view is that of Akhyati or bhadagraha view. Sarvam Aprthak vijnanavadi Buddhas maintain this view. Prabhakara believes that there is no such thing as error. Error is subjective only. In shell-silver illusion we have perception, Error is failure of discrimination only. It is neglected difference (every illusion is partly real according to idealist).

We neglect difference between shining silver and shining shell. Thus we do Bheda Agraha,

Like this,Buddhist view is different from view of monism of the Brahmins(Abheda graha) one leads to nominalis · view of universals other leads to advaita view namely Brahman alone can be called universal or rather Brahman transcends distinction between universal and particular Bheda-graha means this neglect of difference, Brahmins believe in Abheda graha (cognition of non-difference). In different instantial particulars difference is neglected and similarity is stressed. This is akin to similarity theory of Wittgenstein,Wittgenstein says things are more or less similar (to put it in formal mode of speech similarity is an incomplete predicate). There is no great similarity as to make similarity an entity (This answers Russell's charge that similarity is itself universal).

Buddhas maintain Apohavada Vijnanavada. Apoha means denotation of the word. A word can be described only negatively. Silver and shell are different but according no common distinction they are both Abheda(i.e.their difference can be neglected).In both there is "absence of non-glittering In other words they both glitter. Therefore similarity theory of the universals is maintained Dharmakirti has repeatedly stressed that the thing in itself is beyond language and intellect and Shantarakshita says conceptual notions and verbal expressions have no real basis (Visnanavadana carrys nominalism to idealism), The very essence of unique existent is that the object of the world is never apprhended,

The Naiyayikas maintain that meaning of the word is positive. It is never of the nature of Apoha,

Shantarakshita and Kamalashila in refuting these objections remark-Negation is of two kinds i) Relative negation or exclusion (parvudasa) ii) Absolute negation or denial (nishedha) (foreshading degrees of negation of vedantas). Relative negation too is of two kinds a) due to difference of idea (Buddhayatma) and b) due to difference of object (arthatma), In fact things are absolutely dissimilar yet on account of certain well-defined potencies (Niyatashakti some of them become the basis of the conception of similarity on account of this basis there arises a reflection (pratibimbaka) in cognition which is wrongly grasped as an object Apoha is the conception of that reflection.

Apoho-samipya and bhada-agraha are correlative terms.

In this way neglect of differences among percepts is Asatkhyati,On this basis Nominalist theory universal of Buddhists is propounded,

According to Buddhists universal is a logical construction only. The particular is real the universal is not an entity. The point-instant in Buddhism is in the thing in itself·

There in nothing is common between two cows(there is no entity called cowness). It is Anya but we neglect the difference and compare it with say horses. We give it the name cow. Cow is say non-horse but we do not reach to the level of Wittgenstein's "simple object" or Aristotle's bare particular through this doctrine for we neglect difference. We do not wipe out differences This nominalist view of the universal (Svavisaya-Sarva gats) rejects essence theory of the universals, Wittgenstein also said meaning is not an object Meaning is its use.

Universal is a positive entity to orthodox philosopher while nominalist view of universals is an aid to grasping the reality of the point instant. Everything is flux. The Buddhist view can be persuasively maintained as a criticism of the opposite absurd view of Nyaya that we have a direct perception of universal or jati.

Thus Apohavada is negation of negation. No non-cow = cow Every word has its negation, It is grasped through (beginning of neti theory),

David Pears writes in his celebrated essay on "Universals" (reprinted in A Flew Logic Language, vol. 2) Each of the traditional theories of universals". he argues, "fails for precisely the same reason. It attempts a general answer to the question "why do we name things as we do?" "In so doing it inevitably presumes that the answer is already known : it is no accident that all the "traditional theories of universals turn out to be circular, For although we can explain why particular things are called by the same name, why for example Pomeranians and Alsatians are both called "dogs", the more general question why we use names at all. Pears argues could be answered only by overstepping in *language*-the bounds of language. such a pursuit of the impossible, he admits may have its value, for we may learn how language works by trying to defeat its working, but it certainly cannot lead to definite answers to definite questions". This paragraph explains why we feel that there is something wrong with Buddhist theory and the subsequent success of Nyaya and Vedanta view. The latter view placed universal "beyond language.

Pears explains that though naming theory is circular, it is we who name objects (Wittgenstein said,"what is a cow and what is not a cow is for the public to decide)" and there fore we can speak the circularity any time we like naming is conventional. Difference between Wittgenstein s view and Buddhist view is that psychological while Buddhist modern view is logical. Buddhism has tendency towards Imagism which modern psychology has abandoned because imageless thought is possible and if those who maintain the reality of the universals uses the "imageless thought" controversy it is unverifiable,

Vedantists believe Brahman is the only universal or rather that Brahman transcends the distinction between universal and particular which is convention only.

Apohavada is a prelude to Apavada theory of vedantists, according to orthodox view.;

One strong criticism of vedantists is that if kshanikavada is true, and Apohavada arrives at denotation of the word through negation only.

Now we come to the question "What is the place of God in Buddhism?" God as a creator is denied Ajativada arises throgh a-jati. jati being regarded as "name only" in Buddhism and not directly perceivable, God is eternal and so he cannot change and unless he changes he cannot be a cause.

My belief is that Buddha indulged in Metaphysics when he called himself a Nirishvaravadi. Buddha regarded all metaphysical talk as futile.

Can Buddhist approach be called phenomenological? Method is phenomenological but silence about ontology is not denial for Buddha s silence is not negation. Prof. Wisdom says in his lecthre, "Appearance and Reality" that Appearance and Reality are supported by contrast theory of meaning and to maintain "Appearances only doctrine" is neurotic for we healthily turn towards Reality. Buddha's silence about entities is not such neurosis because he maintained silence because he did not want to indugle in any Isms or futile talk. He did not think it of any importance to ethically striving individual.

I will conclude with brief reference to relation between Buddhism and vedanta Buddhism is connected with vedanta through vijnanavada and Madhyamika school, The key word in the former is "Alaya-Vijnana",and in the latter,it is the word "sunya",

The "Parikalpits, paratantra and parispanna" of vijnanavada correspond to pratibbhasa vyavashara paramartha of vedanta.

Question is, Does "Alaya-vijnana" correspond to Atman? Not quite for sheaths of the self are lacking in Alaya-vijnana. Alaya-vijnana corresponds to phenomenal Ishwara as "seat" of consciousness but it does not reach up to universal self. Atma = Brahman. Dream state is distinguished from waking state in vedanta while it is not distinguished in vijnanavada.

Madhyamika school is almost like vedanta but it does not transcend the particular. The controversy centres round the word sunya The denotation of the word is much debated and whether it is nihilism or not is discussed. Answer is that such controversies about the meaning of the word sunya are unverifiable; Whether sunya means negation or not is decidable in an empirical context only. "Reality is sunya", is non-propositional. Instead of asking the question what is sunya ? we should examine the uses of the word Sunya and carefully disentangle all uses of the word sunya, But from the Metaphysical point of view. C. D. Sharma concludes the controversy about snuya by saying that the only difference between sunyavada and vedanta is the difference of emphasis only. sunyavada is more keen to emphasise the ultimate unreality of all phenomena. what Buddhism means all Dharmas are sunya meaning dharmanairathya while Sankara and his followers emphasise relative reality of all phenomenas.

When all dharmas-karmas are burnt then we come to vedantic Sadhana, out of sunya comes Brahma like a phoenix bird arising out of ashes Buddha talked of " Brahma vihara.bhavana" which means sublime attitude. I believe that ontological basis of Vedanta cannot be maintained and attitudditional approach to vedanta only can be justified e.g instead of asking the question "what is Maya ? we should ask the question "what are those features of the world which make us regard the world as Maya?'

There is a theory prevalent that Buddha underwent development and just before his decease he talked about self when he admonished his disciples "Atmadipo bhava" and work out your salvation with diligence.

I will conclude- "One who believes in the void is not attracted by worldly things, He is not delighted by gain nor is he cast down by not gaining, Instead of treating sunya an entity we should say be sunya.

Hinduism is enormously improved by moral philosophy of Buddhism.

☸ Paper read by Dr (Kum) Divatia in the Indian Philosophical Congress--1983-84.

ISHOPANISHAD

(Text and Translation)

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The Ishopanishad is the 40th chapter of the shukla Yajurveda. Shukla Yajurveda is compiled by sage Yajna valkya who lived after the famous battle of Kaurava-Pandav, Kaurava-Pandava battle was held in the year 3102 B.C. Yajnavalkya was the pupil of Vaisampayana, who was the pupil of Vedavyasa. Therefore, the date of Yajnavalkya is about 3000 B.C,

Some thinkers think that the 40 th Chapter of the Shukla Yajurveda is an appendix Uvata, the first Bhashyakara (commentator) is a Kashmirian of about 1100 A. D The Sarvanukramani and the Bhashya give the Rishis of Suktas or rather Adhyayas as also the metres and deities as usual. The Rshi names are often conjectural or ficitious for example the first Adhyaya or sukta is attributed to Prajapati, the last Adhyaya which is the Isavasya Upanishad, Uvata Bhashya attributes to Dadhyan Atharvana (दध्यङ्., आथर्वण,) while the Sarvanukrama gives Brahman as its Rishi. The Ajamer edition gives Dirghatamas as the Rishi of this sukta (दीर्घतमस्)

There are only 18 verses in this Ishopanishad In these verses the seer of the upanishad has given his metaphysics, ethics, the theory of knowledge and devotion.

" The text seems to contain scattered reflections on various topics, the central theme being the attempt to effect a compromise between the older ritualism and newer metaphysics.

शान्तिमन्त्र The Peace Invocation

ॐ ॥ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्ति : शान्ति : ।

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Om. That (Brahman) is infinite. this (Universe) too is infinite. This infinite universe emanates from the infinite Brahman. Assimilating the infinitude of the infinite universe, the infinite Brahman alone is left.

Om, Peace ! Peace !! Peace !!!

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अन्वय :- ॐ। अद:पूर्णन् (अस्ति)। ईदम् पूर्णम् (अस्ति)। पूर्णात् पूर्णम् उदच्यते । पूर्णस्य पूर्णम् आदाय पूर्णम अेव अवशिष्यते ।

I *spiritual way of Action* (अध्यात्मिक कर्ममार्ग)

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुंजीथा मा गृध : कस्यास्विद्धनम् ॥१॥

अन्वय :- जगत्यां यत् किम्त्र जगत् (तत्) सर्वं ईदं ईशावास्यम्। तेन (ईशा) त्यक्तेन (त्वम्) भुंजीथा :। कस्यस्विद् धनं मा गृध : ।

All this whatsoever moves in this universe, is pervaded or enveloped or clothed by the Lord, You enjoy with what is given by the Lord. Do not covet any body's wealth

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समा : ।
एवं त्वयि नान्यथेतो ऽस्ति न कर्म लिप्यते नरे ।२॥

अन्वय :- इह् कर्माणि कुर्वन् एव शतम् समा : जिजीविषेत् ।एवं
त्वयि नरे कर्म न लिप्यते, अन्यथा इत : न अस्ति ।।२।।

Only by doing works one should desire to live here for an equal hundred years. For a man such as you, there is no way, other than this, where by karma may not cling to you. ॥2॥

II: *Effect of Pleasure seeking*

असुर्या नाम ते लोका अन्धेन तमसा ऽ ऽ वृता: ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जना: ।।3।।

अन्वय :- ते असुर्या नाम लोका: अन्धेन तमसा आवृता :
सन्ति । ये के च आत्महनो जना: ते प्रेत्य, तान् अभिगच्छन्ति ।।3।।

And those human beings who are soul-deniers, who are hedonists, pleasure, - seekers, epicurian (भौतिक सुखवादी = लोकायतिक) after death head for region असुर्य, joyless, demonic region which was enveloped in pitchy darkness. ।3॥

In this verse the seer tells the effect of pleasure seeking

III *Description of* आत्मन *or* ईश

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पुर्वमर्षत् ।
तद्धावतो ऽ न्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ।।4।।
अन्वय :- तत् अनेजत् अस्ति । तत् अर्षत् अस्ति । तत् एकं अस्ति ।
तत् मनसो जवीय, अस्ति । देवा : एनत् न आप्नुवन् । तत् तिष्ठत्
धावत : अन्यान् अत्येति । तस्मिन् मातरिश्वा अप : दधाति ।।4।।

That (Brahman) is unmoving (अनेजत्).it is moving (अर्षत्) It is one एकम् It is faster than mind(मनसो जवीय:)Illuminate Persons (देवा:)could not attain it(Brahman).only by their brightness, or sense organs (देवा:) could not perceive (know) it. Even though it is stationary, it surpasses all other runners. It being there (तस्मिन् सति) Matarisva (Prana shakti) प्राणशक्ति) supports all activities (अप:)

तदेजति तन्नैजति तद्दूरे तद्वान्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ।।5।।

अन्वय:- तत् अेजति । तत् न अेजति । तत् दूरे अस्ति । तत् उ
अन्तिके अस्ति । तत् अस्य सर्वस्य अन्तः अस्ति । तत् उ
अस्य सर्वस्य बाह्यतः अस्ति ।।5।।

It (Brahman or Ishatatva) moves, it does not move it is far off, it is very near' It is inside all, and it is out side all ।।5।।

In these two verses i.e. 4 and 5, the mystical description of the Atman is given with contradictory attributions, The seer of the upanishad tells that He does not move and yet is faster than even the mind that none of the senses were able to reach Him, that even though He is stationary, He moves beyond any thing, that has any motion whatsoever.

I / *Ideal of Human Life* मानवी जीवनादर्श

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ।।6।।

अन्वय :- यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति ।
सर्वभूतेषु चआत्मानं पश्यति । ततः (सः) न विजुगुप्सत ।।6।।

He who sees all beings in Himself, and He Himself in all beings, feels no hatred by virtue of that relation. ।।6।।

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।।7।।

अन्वय :- यस्मिन् सर्वाणि भूतानि आत्मा एव अभूत् । अेकत्त्वं अनुपश्यतः
विजानतः तत्र कः मोहः कः शोकः ।।7।।

When to the man of realisation all beings become the very self, then what delusion and what sorrow can there be for that seer of oneness.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभू : स्वयंभूर्याथातथ्यतो ऽ र्थान्व्यदधाच्छाश्वतीभ्य : समाभ्य : ॥8॥

अन्वय :- स: शुक्रं अकायं अव्रणं अस्नाविरं शुद्धं अपापविद्धं
पर्यगात् । कवि : मनीषी परिभू : स्वयंभू: (स:) शाश्वतीभ्य:
समाभ्य : अर्थान् याथातथ्यत : व्यदधात् ॥8॥

He (the man of realisation)who grasped the brilliant, (शुक्रं). bodiless (अकायं). scatheless (अव्रणं) without muscles (अस्नाविरम् sinewless.) Pure, flawless(शुद्धं)and sinless (अपापविद्धं), Brahman and became a seer(कवि:) a thinker. (मनीषी). transcendent (परिभू: सर्वश्रेष्ठ)and self reliant(स्वयंभू) and He fulfils his objectives for an eternal period.

The ideal of Human Life (मानवी जीवनादर्श, is described in the verses 6, 7, and 8.

V The Theory of knowledge, ज्ञानसिद्धान्त

अन्धं तम: प्रविशन्ति ये ऽ विद्यामुपासते ।
ततो भूय इव ते तमो य अ विद्यायां रता : । 9॥.

अन्वय :- ये अविद्याम् उपासते ते प्रन्धम् तम: प्रविशन्ति
ये अविद्यायां रता : ते तत: भूय इव तम : प्रविशन्ति ॥9॥

Those who devote their life in the study of material sciences (अविद्या अन्या -विद्या) enter into binding darkness, but into greater darkness than those who are deeply interested only in Vidya, that is in Philosophy (अध्यात्मविद्या).

अन्यदेवाहुर्विद्यया ऽ न्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

अन्वय :- अन्यत् एव आहु: विद्यया, अन्यत् आहु: अविद्यया । इति धीराणां शुश्रुम ये तत् न विचचक्षिरे ।।१०।।

They say that by vidya a really different result is achieved and they say that by avidya different result is achieved. thus have we heard the teaching of those wise men who explained that to us.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्यु तीर्त्वा विद्ययामृतमश्नुते ।। ११ ।।

अन्वय:- य: विद्यांच अविद्यांच उभयं सह तत् वेद । अविद्यया मृत्युम् तीर्त्वा विद्यया अमृतम् अश्नुते ।।११।।

He who knows it (Brahman) along with these two vidya and avidya together attains immortality by vidya (philosophy) and crossing over this mortal world by avidya (material sciences) ।।11।।

The seer of the upanishad gives his theory of knowledge in verses 9 to 11, as only a combination of knowledge and works, a combination of philosophy and science (अध्यात्मविद्या and भौतिक विज्ञान (is essential for the realisation of the highest end of human life, that is भौतिक अभ्युदय and निःश्रेयस्. Though who go in search after Avidya (भौतिक विज्ञान) enter into greater darkness but those who betake themselves to vidya and Avidya together that conquer death by means of Avidya and attain immortality by means of vidya.

VI संभूति (समष्टिधर्म) and असंभूति (व्यक्तिधर्म)

अन्धं तम: प्रविशन्ति ये ऽ संभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रता: ।।१२।।

अन्वय:- ये असंभूतिम उपासते ते अन्धं तम: प्रविशन्ति । ये उ संभूत्यां रता: ते तत: भूय: इव तम: प्रविशन्ति ।।१२।।

Those who devote their life for their individualselves. themselves, (असंभूतिम्), enter into binding darkness, but in to greater darkness, than those who are deeply interested in only Society (संभूतिम्)

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ।।13।।

अन्वय :– अन्यत् एव आहुः संभवात्, अन्यत् आहुः असंभवात्
इति धीराणां शुश्रुम ये नः तत् विचचक्षिरे ।।13।।

They say that by संभव (संभूतिःसंघटना = समष्टीधर्म) a really different result is achieved and they say that by असंभव (असंभूर्ता = व्यक्ती धर्म) a different result is achieved, thus have we heard the teaching of those wise men who explained that to us. ।।14।।

संभूति च विनाशंच यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्याऽमृतमश्रुते ।।14।।

अन्वयः– यः संभूतिच विनाशंच उभयं सह तत् वेद ।
विनाशेन मृत्युं तीर्त्वा संभूत्या अमृत अश्रुते ।।14।।

He who knows it (Brahman along with these two संभूति (समष्टिधर्म) and विनाश (व्यक्तिधर्म) together, attaining immortality by संभूति (समष्टिधर्म), and crossing over this mortal world by विनाश (व्यक्तिधर्म) ।।14।।

In verses 12 to 14, the seer tells regarding असंभूति (व्यक्तिधर्म)and संभूति व्यक्ति समष्टिधर्म) in the same manner as Vidya and and Avidya. He tells that only a combination of असंभूति (व्यक्तिधर्म)and संभूति (समष्टिधर्म) is essential for the realisation of the highest end of human life. Those who go in search after Asambhuti (व्यक्तिधर्म) enter into blind darkness, but those who go betake themselves to Sambhuti [illegible] enter into greater darkness, still, It is only those who know both sambhuti and Asambhuti togather that conquer death by means of Asambhuti, and attain immortality by means of Sambhuti.

VII Prayers to sun-diety

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥15॥

अन्वय :- हे पूषन्, हिरण्मयेन पात्रेण सत्यस्य मुखं अपिहितम् । तत् सत्यधर्माय दृष्टये त्वम् अपावृणु ॥15॥

The face of the truth is concealed with a golden vessel Do thou, O, sun, open it, so as to be seen by me who am by nature truthful ॥15॥

पूषन्नेकर्षे यम सूर्य प्राजापत्य, व्यूह रश्मीन्समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि यो ऽसावसौ पुरुषः सो ऽहमस्मि ॥१६

अन्वय :- हे पूषन्, हे एकर्षे, हे यम, हे सूर्य, हे प्राजापत्य, रश्मीन्
व्यूह । समूह तेजो, यत् ते कल्याणतमं रूपं (अस्ति) तत् ते (रूपं) पश्यामि । य
असौ पुरुष स अहं अस्मि ।१६॥

O. Thou, who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajapati. do remove thy rays, do gather up thy dazzle, I shall behold that form of thine which is the most benign. I am that very person that is yonder in the sun ॥16॥

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥17॥

अन्वयः- अमृतं अनिलं वायुः, (अस्ति) अथ इदम् शरीरं भस्मान्तम्
(अस्ति) । ॐ क्रतो स्मर, (मे) कृतं स्मर। क्रतो स्मर, कृतं स्मर ॥17॥

My vital force is immortal Air, and this body is perishable O. God sun, remember what I have done, O God sun. remember what I have done. ||17||

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमंनो भूयिष्ठां ते नम उक्ति विधेम ।।18।

अन्वयः- हे अग्ने, अस्मान् सुपथा राये नय । हे देव, (त्वं) विश्वानि वयुनानि विद्वान् (असि)। जुहुराणं एनः अस्मत् युयोधिते भूयिष्ठां नम उक्ति विधेम ।।18।।

O Fire, (Sun God), Lead us by the good path for the sake of wealth O God. you know all deeds, remove from us all crooked sins. We offer thee many words of salutation.

The seer of the Upanishad prays his favourite diety, the sun-diety in these last four verses.

ॐ।। पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।

ॐ शान्तिः शान्तिः शान्तिः ।।

* * *

Do We Have Any Destiny ?

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I

It is very difficult to give an affirmative answer to the question : Do we have any destiny ? In the light of the experience of the world that one has, it seems that we are like a grain of sand on the vast shores of an ocean or like a drop in the whirlpool of events. Innumerable things come and go and leave no trace behind them. If the rush of events is watched by us like an in-different spectator, we probably would not have been concerned in the least. But frequently they affect us so adversely that our entire being is shaken to its very roots. We feel ourselves to be quite unhinged. Like a twig cut off from its stock we are left to wither away. The earth which holds us seems to overpower our being. The various cataclysmic changes in it, such as earthquakes, volcanoes, inclemencies of weather seem to engulf us and make us face utter destruction. Their impact is so terrific that we find ourselves quite helpless and impotent to protect ourselves. The story does not end here We are told that the earth which is our solid support will in course of time be dissolved into a storm of particles. Nothing will remain of it. Where shall we be then ? How can one have any destiny under such a situation ?

II

Undoubtedly, the prospect is extremely bleak and disappointing. When we say that we have a destiny we take it for granted that we have a freedom of self-expression, a capacity of selfinitiated and spontaneous action which will enable us to make explicit whatever is implicit in us. If we find even the least trace of this we shall not be left withou any ray of hope in the enveloping darkness. 'If so, then let, us consider this :

So far as we know, we form the very roof and crown of the entire universe. As we hark back we find that this earth, which was like a red hot globe of iron once. gradually cooled down. There appeared great oceans and vast stretches of land on its surface As time passed elementary plants and aquatic creatures were born in the sea-water. When the land was covered with vegetation some aquatic creatures started moving on the land. These were amphibians. Later on from them evolved reptiles, birds and mammals, In the same process man appeared as the last evolute.

The evolutionary process has been continuous and admits of gradation. This means that the potency that was operative in the earlier stages is seeking to unfold itself in the later evolutes For the sake of convenience of demarcation we can divide the entire process into three stages. The first in order comes the stage in which the potency is latent or dormant. The entire realm of physical existence constitutes the primary stage. Although the constituents of the physical world seem to be apparently inert, according to modern physics they are not really so. They are the masses of the tiniest atoms which are replete with physical energy, Modern chemistry further tells us that atoms also exhibit a hierarchical gradation within themselves. While some atoms are quite simple, there are others which have a very complex structure The qualitative differences in the atoms are mostly due to their internal structure.

The physical atoms are so minute that it is not possible to observe them except through a very powerful microscope. There arises no question of handling them as separate units, There are, however, certain beings which are generated through a chemical synthesis of several physical atoms. Amoeba, for example, belongs to this category. We can observe and handle it as a separate unit. It is a living being. The entire world of living beings may be said to be only a diversification of such a type of unicellular living beings The entire sphere of living beings is studied by the biologists They are mainly interested in classifying living beings into various species as well as in their growth and development. In so far as biology reveals that the processes of growth and develpment unfold the very potency which is latent in the world of physical existence they lead us to the higher stage of evolution.

When, however, we come to man we are struck by his intelligence, his power of reasoning and purposive behaviour. They lead man especially to achieve a preconceived goal by organizing the various parts of the objective world in conformity with it. He has also the remarkable capacity of representing the aspirations of his own community at the national as well as at the universal level This requires him to build up a moral character strictly in accordance with the supreme rational principle. This gives him a personality which becomes the object of worship for his fellowmen like God. Man in his rational or spiritual aspects stands at a higher level than mere animals, This, implies that spirituality is an unfoldment of the same ontological potentiality at the highest level.

III

It is now possible for us to say that the entire world of concrete existence consists of certain finite potentialities capable of being graded intensively. The higher is not a superimposition on the lower. But it is its own unfoldment making explicit whatever is contained in it in an implicit form. If so, then the finite potentialities are nothing but the manifestation of one and the same infinite and absolute potentiality. Such a potentiality is bound to be all-pervasive. As the potentiality of all potentiality it is ontological. As such it can be said to have two characteristics: (1) negative and (2) positive.

The negative character of the ontological principle consists in that as a pure potentiality it cannot be apprehended through any mode of understanding which yields concrete knowledge. As a potency it is not concrete. It is. therefore, abstract. It can have no qualities no shape, no configuration, no structure, no design, no dimension. This gives rise to a very difficult situation. It makes us feel suffocated as if we have jumped into an abyss of darkness or nothingness.

But precisely at this juncture we are saved from being completely lost by a consideration with regard to the positive charter of the absolute potency. Although abstract it must nevertheless be creative or dynamic. A potency without creativity is merely a will-o- the-wisp. Creativity must inherent be in its nature A potency must manifest itself in order to assert itself This alone will enable us to ascertain the degree of intensity with which it has sought to realize itself. Thus, the ontological principle can be characterized as the dynamism of the Abstract.

If the ontological principle has intensive gradations then it is bound to pass from the lowest to the highest stage. The lower degree is called objective while the higher stage is called subjective It should be particularly noted that there is no dichotomy between them. In the concrete experience they are always found synthesized in one indissoluble unity which is called Individuation. As the concrete manifestation of the absolute potency Individuation invariably forms part of the world of actual experience. But simply because the subject-object synthesis within it is informed by the creative force of the ontological reality it is never static. It is indeed a dynamic process. Thus, Individuation is a process through which that which is abstract is concretely realized,

IV

This leads us to develop a philosophical point of view which may be called the ontological standpoint. *Ontos* means being. Such a standpoint is quite natural when we look at the universe from the standpoint of its being. Such a standpoint is radically different from that of logic. Logic moves only witin the framework of concrete experience. It aims at finding meaning or intentionality of the various phenomena as they are actually presented to us. By so doing logic might subject the entire phenomenal world to its powerful sway. Through a rigorous application of its principles logic can reduce the chaotic multiplicity of the phenomenal world to a perfectly ordered system. But logic is absolutely impotent to determine the *value* of an object. This requires us to tap the roots of that potency which is the source of its manifestation. This can be done with the help of that point of view which is essentially ontological. In other words, it is through the Philosophy of Individuation that it may be possible to have an access to that potency which has created this world of concrete existence. It is, therefore, necessary to understand that in order to grasp *Being* of beings logic must be subordinated to ontology. History of Philosophy whether in the East or in the West tells us the same story. If ontology is subordinated to logic it goes on creating innumerable contradctions in the solution of the ontological problem of the One and the Many. The multiplicity of the phenomenal world is not opposed to its ontological unity. The ontological principle is all-pervasive throughout the phenomenal world only in the various degrees of its intensity. This immediately leads us to bypass the distorted forms of ontology which arise in course of the subordination of ontology to logic, such as Monism, Pluralism, Dualism, Realism, Idealism, etc.

V

How can we grasp the ontological potentiality ? We can answer this difficult question in the light of Philosophy of Individuation thus Every concrete being is not to be regarded as an isolated existence. It is not to be taken as a part of the Whole in the geometrical sense, according to which the Whole is greater then its parts. On the contrary. it is to be treated as a microcosm, which reflects and represents the entire macrocosm within itself. Now, to the extant to which it is possible for the microcosm to bring itself in perfect harmony with the macrocosm it will have to exercise and enjoy the creativity of the ontological principle, Such an explanation has two facets The one is knowledge in which we pass from the objectivity to the highest subjectivity and establish a perfect system and order in the totality of our experience. This is called the theoretical aspect of the Individuation, The other aspect of it is practical. Here our attempt is to pass from the subjectivity to the objectivity. This is usually called the axiological aspect of Individation, It is only when both these aspects are synthesized into an indivisible unity that Individuation takes place. But because such a synthesis of subject-object admits of various degrees Individuation also passes accordingly into a similar intensive gradation.

VI

If everything in the world is the Individuation of the absolute ontological principle then nothing is isolated. It has a distinct place and a definite role to play in the unfoldment of the ultimate potentiality. It might serve as the means for the realization of an individuation superior to it, Similarly it might act as a goal for what is inferior to it, But we know that all the individuations are the concrete and finite manifestations of one and the same absolute and infinite potentiality.

As human beinges we are fortunately placed at the highest rung of the ladder of beings. It is through us that the highest potentiality, i. e. spirituality has been realized. We thus form an integral part, perhaps the most essential part, of the ontologioal evolution What this means is that if the reality has to realize itself it will have to seek its fulfilment in the spiritual way alone. That is to say, the distinctive traits of spirituality, viz. intelligence, knowledge, rational values, truthfulness, moral character and sublimity are not associated with man in an accidental manner, but through them man is fulfilling the ultimate possibility of reality itself Even if the human race with its entire paraphernalia is totally annihilated and extinhguished in the process of physical dissolution, yet spirituality, of which the human beings, are the sole representatives at present. will be resuscitated like the phoenix from its ashes wherever and whenever favourable opportunity will be available for the complete unfoldment of the ultimate reality itself. We are therefore called upon to set the highest store by our spiritual virtues and to make the utmost effort to attain them at any cost. No effort which is sincerely made in this respect will ever be wasted It is bound to be conserved in so far as it has led the ultimate reality to fulfil the highest possibility of which it is capable If we could ever realize this it will enable us to enter into that dynamism of the ultimate reality which is the source of supreme joy and bliss Then nothing wilf deter us from fulfilling our destiny howsoever forbidding the prospect might be.

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The Place of God in yoga sutra

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Yoga is intimately allied to Samkhya. The Gita calls them one (1) Yoga means spiritual action and Samkhya means knowledge. For all practical purposes Samkhya and yoga may be treated as the theoretical, and the practical sides of the same system. Yoga mostly accepts the metaphysics and the epistemology of Samkhya, and shows the practical path by following which one may attain viveka jnana, which alone leads. to liberation. Because of its belief in the existence of God, yoga system is also called as Seswara Samkhya.

The interest of Patanjali in God. seems to be Practical. He devoted six sutras to God, in his yoga sutras. (2) The first verse shows that, ' devotion to God is one of the several other ways of reaching ultimate freedom ? (3) In the next sutra itself Patanjali defines 'God as a special kind of Purusa, untouched by misery, actions, their results and desire's (4) In succeeding sutra he proves God as ' Sarvajna, on the basis of law of continuity, which tells us. that there must be the highest limit of knowledge and perfection (5) Hence it is proved that, God is omniscient as well as omnipotent.

The general belief of Indian Philosophy even in the west like that of Socrates is that, all knowledge is already within us, or all knowledge is hidden in our heart: and in order to call forth this knowledge there is the necessity of another knowledge or Guru. Patanjali, being believer of this interpretation says, ' God is the Guru (teacher) of even the ancient Gurus '. (6)

To call fourth our hidden knowledge we need another knowledge or Guru and for that another and other ad infinitum In order to avoide this fallacy (the fallacy of Infinite regress) Patanjali admits 'God as being is not limited by time' (7) Hence all teachers-however great they may have been-were all bound and limited by time. while God is not limited by time. Therefore God is the Teacher of even ancient teachers, with in finite knowledge, without beginning or end.

It has been said that devotion to God is one of the surest means of obtaining concentration. and even Vijnanabhiksu says. " Of all kinds of conscious meditation, the meditation of the supreme Godhead is the highest " (8) But how to meditate on Him. who goes beyond Time? It is probable that Patanjali in answering this question-has introduced the symbol 'Aum(9), for this unlimited principle. and advised us'to repeat this 'Aum,and meditate on its meaning (God) to obtain yogic concentration'.10

In conclusion, it can be said that, God of yoga is not the creator, perserver or destroyer of this world. He is only a special Purasa who does not reward or punish the souls, or even grant liberation. Directly, He has nothing to do with the bondage and the Liberation of the Purusas. Ignorance binds and discrimination between Prakriti and Purusa liberates. The end of human life is not the union with God but only the separation of Purusa from Prakriti This conception of God is very similar to God or Iswara in Advaita Vedanta except the fact that in latter case He has played the role of creator sustainer and destroyer However 'He' is empirical and not Transcendental,

Notes

1 सांख्ययोगौ पृथग्बाला प्रवदंति न पंडिताः ।
2 yoga sutra.i, 23-28
3 ईश्वरप्रणिधानाद्वा ।
4 क्लेशकर्मविपाकशयैरपरामृष्ट : पुरुषविशेष ईश्वर :।
5 तत्र निरतिशय सर्व ज्ञबीजम् ।
6 स पूर्वेषामपि गुरुः ।
7 कालेनानवच्छेदात् ।
8 yogasarasamgraha, I.
9 तस्य वाचकः प्रणवः ।
10 तज्जपस्तदर्थ भावनम् ।

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

VS.

ADHYATMA VIDYA MANDIR, SANGLI.

The Rajasaheb of Sangli had some private land in Belgaum. The management of Rani Parvatidevi College, Belgaum requested him in about 1948, to grant about four acres of that land to the College for play ground. The request was refused. When Shri J V Parulekar came to Belgaum as Deputy Collector in 1950, the late Shri Baburao Thakur raised this question before him and requested him to help the management to secure the land from the Rajasaheb. Shri Parulekar agreed and he went to Sangli along with Shri Baburao Thakur, Shri Vasantrao Herwadkar and others to meet the Rajasaheb. The Rajasaheb agreed to consider the request.

At that time, Shri Gurudeo R. D. Ranade was the guest of Shrimant Rajasaheb. Shri Parulekar had his meeting with Shri Gurudeo and in this first meeting, Shri Gurudeo blessed Shri Parulekar and immediately " Nama Mantra " was given to him. Shri Parulekar and others then left Sangli.

After about a month, a call was received by Shri Parulekar from the Rajasaheb to meet him, Shri Herwadkar and others were also with him. The Rajasaheb was kind to grant 4 acres of his land to the R P, D. College. The remaining about 13 acres of land in the same Survey Number was donated by the Rajasaheb to Shri Gurudeo

Ranade on the suggestion of Shri Parulekar for the Ashram in Nimbal, The Diwan of Rajasaheb wrote letters accordingly to the Collector of Belgaum and the name of Shri Gurudeo Ranade was entered in the record of rights in 1951 as occupant. In the meanwhile, permission of the Collector was also obtaied as required by law, to donate the agricultural land to Shri Gurudeo, who was a non-agriculturist.

A gift-deed was registered on 7-3-1952 in respect of this land in favour of Shri Gurudeo Ranade. Thereafter, this land was registered as a public trust in Belgaum on 19 9-1952 and the Trust was named by Shri Gurudeo as Academy of Comparative Philosophy and Religion, Belgaum. Gurudeo was the sole trustee and he invited the Rajasaheb and Shri G. V. Tulpule on 30-12-1952 to join him as Co-trustees, There was no response from both. In 1954, Shri Gurudeo applied for N. A. permission for this land and the Collector granted it in 1955. He could do very little to implement the aims and objects of this Trust during his life time. He passed away on 6-6-1957.

An application was then made to the District Judge, Belgaum for appointment of trustees to succeed Shri Gurudeo Ranade Orders were passed on that application on 11-11-1962, appointing five persons as trustees. One of them (Shri K. R. Ranade) was the Manager of Ganpati Sansthan Sangli and representative of the Rajasaheb. The first meeting of this new Board was held on 21-12 1962 in the palace of the Rajasaheb in Sangli, when he was also present. Shri Tulpule was selected as Chairman and Shri J. V. Parulekar as Secretary and Treasurer.

The Rajasaheb provided a part of the funds from Ganpati Sansthan for levelling the land in Belgaum with a bull-dozer On 16-4-1964, the corner stone of the Mandir building was laid at the hands of Hon. Shri B. D. Jatti (then Finance Minister of Karnataka). when the Rajasaheb presided over the function. The building was inaugurated on 8-12-1965 by Dr. S. Radhakrishnan, who was then the President of India.

It was only after the passing away of the Rajasaheb of Sangli in February 1965 that one Shankar Anant Apte of Jamkhandi filed an application before the Assistant Charity Commissioner, Kolhapur for registration of the so-called Adhyatma Vidya Mandir, Sangli as public trust, with the property in Belgaum as belonging to that Adhyatma Vidya Mandir. The giftdeed of 7-3 1952 was cited by him as authority for that purpose. Shri G. V. Tulpule and V. K. Joshi were cited by him as opponents, During the course of hearing, Shri Apte passed away in 1967 and the names of his sons were entered as successors on the application of Shri Tulpule, Shri Joshi also passed away and Shri V. C. Kelkar of Sangli succeeded him. Thereafter, Shri Kelkar came to be cited as successor of Shri Apte and on the evidence of Shri Kelkar, the Assistant Charity Commissioner, Kolhapur passed orders on 31-5-1982 to register the so called Adhyatma Vidya Mandir Sangli as public trust with the property in Belgaum as belonging to that trust. The trustees of the Belgaum Trust are in possession of this property since 1952 and the Assistant Charity Commissioner was aware of this fact. He, however, gave no notice to the trustees of the Belgaum trus and passed an order, adverse to the interest of the Belgaum Trust. Shri Tulpule passed away on 2-6-1982.

Appeals were preferred against this order by the Manager, Ganpati Sansthan, Sangli and Shri V. G. Tulpule (son of the late G V. Tulpule,) The Belgaum trust filed a revision petition before the Charity Commissioner, Bombay. All these matters came up for hearing before the Joint Charity Commissioner, Pune Dn., Pune. He observed in his judgement " that the activities of the " Adhyatma Vidya Mandir ' were not independent activities but were carried on as a department of Ganpati Panchayatan Sansthan. The activities of ' Adhyatma Vidya Mandir ' came to an end after a period of five years i. e. by the beginning of 1952. This position is confirmed by ' Ganapati Panchayatan Sansthan,' a private trust of Rajasaheb of Sangli and which came to be joined as a party to the proceedings " ' The result is that ' Adhyatma Vidya Mandir, Sangli had no separate existence or recognition. That is why no application for registration was preferred by the said institution till 1965, that is during the life time of Rajasaheb of Sangli. " The Joint Charity Commissioner, Pune then passed the following order on 2-3-1984.

ORDER

Order of the Assistant Charity Commissioner, Kolhapur Region, Kolhapur dated 31-5-1982 in Inquiry No. 95 of 1965 is hereby set aside and stands annuled. The original application of Shri S. A. Apte stands dismissed. Name of ' Adhyatma Vidya Mandir ' be removed from the Public Trust Register. The Certificate of Registration issued in favour of the applicant be cancelled. The Assistant Charity Commissioner of Sangli shall take steps for cancellation of the said Certificate. "

Shri Kelkar claims to be a spiritual disciple of Shri Gurudeo Ranade. It is hoped that he and his associates will take this order in good spirit and avoid such wrongful and unnecessary litigation involving expenditure of its good money by the Belgaum trust and allowing that money to be used for the implementation of the aims and objects of this Trust.

*

Report of the Academy of Comparative Philosophy and Religion, Belgaum, for the quarter ending 30 6-1984.

The Punya-tithi Nam Saptah was held as usual in Gurudeo Mandir for 5 days from 2-6-1984. A good number of Sadhakas attended the Saptah. Parayan (Reading) of DASA-BODHA for all the 5 days in the morning, was the special feature of this year's Saptah. The following persons gave talks during the Saptah.

1) Shri R. P. Alias Ramanna Kulkarni of Athani.
   3 days from 31-5-1984.

गुरुदेव रानडे यांचा साक्षात्कार वाद

2) Prof : N V Dongre, Pune 2 days, from 4-6-1984. गुरुभक्ति

3) Swami Chakrajit, Pune. 4 days from 3-6-1984

नामस्मरण-साधना समाधि

Poojya Shree Satchidanand Shridhar Swami Maharaj, Waradhalli paid a visit to Gurudeo Mandir on 4-5-1934.

Poojya Gade Guriji, who is having 'PADA-YATRA' on Gitai Mission camped in Gurudeo Mandir for 5 days from 27-5-1984 He gave a talk on 27-5-1984 on his mission.

Donations were received from -

1)	Shri N. S. Phadke, Angol for S. G. Phadke & Sons, Belgaum	Rs. 501.-
2)	,, R V Deshpande, Angol	,, 11/-
3)	,, S G. Gavankar, Bombay	,, 21/-
4)	,, S T Pingat, Bombay	,, 22/-
5)	,, B. D. Hulbatte Hindwadi, Belgaum	,, 100/-
6)	,, Bhanudas A. Ajgaonkar for M/s. Atmaram Ragho Prabhu Ajgaonkar, Belgaum.	500/-
7)	V. H. Deshpande, Tilakwadi, Belgaum	Rs. 51/-

We are grateful to all these persons for their generous donations, Shri Phadke and Shri Ajgaonkar are enrolled as 'Donors.'

Shri V C. Kelkar of Sangli had claimed the property of this Trust as belonging to 'Adhyatma Vidya Mandir,' Sangli. That claim has been set at rest by the order of the Joint Charity Commissioner, Pune Division, dated 2 - 5 - 1984. (Some details of this dispute are given elsewhere in this Number of Pathway to God.)

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